

STATUTA DIOECESANA



DECRETA SYNODI DIOECESANAE KANSANOPOLITANAE TERTIAE



Die 20. Mensis Aprilis 1920

in

Ecclesia Cathedrali Immaculatae Conceptionis B. M. V.

Habitaе

ab

Illmo ac Revmo

Thoma Francisco Lillis, D. D.

Episcopo Kansanopolitano

Abbey Student Press
Atchison, Kansas

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ACTA SYNODI



Convocatio Synodi

Venerabilibus in Christo Fratribus utriusque cleri salutem:

Hisce Nostris Litteris cum consilio Consultorum Dioecesanorum indicimus, a Nobis statutum esse Synodum Dioecesanam esse habendam, ac jubemus ut omnes et singuli sacerdotes, tam seculares quam regulares, sacrum ministerium exercentes, feria III. die 20, mensis Aprilis anni currentis, hora nona antemeridiana, in ecclesia Cathedrali Kansanopolitana conveniant ad dictam Synodum celebrandam.

✠ **Thomas Franciscus,**
Episcopus Kansanopolitanus.

Datum Kansanurbe,
die 25, mensis Februarii, 1920.
In Festo S. Matthiae, Ap.

Memoranda

Die 20. Aprilis, 1920, hora nona antemeridiana, sacerdotes dioecesis Kansanopolitanae, tum seculares tum regulares, veste talari et superpelliceo induti, in ecclesiam Cathedrallem convenerunt, ubi Missa sollemnis de Spiritu Sancto a Revmo Episcopo Thoma Francisco Lillis, D. D., celebrata fuit. Finita Missa, Litanis recitatis et cantato hymno *Veni Creator*, lectum fuit Decretum de Synodo aperienda et nomina officialium Synodi promulgata fuerunt.

Peractis peragendis secundum Pontificale Romanum synodi secretarius Decretum de Fidei Professione alta voce legit; quo facto, omnes sacerdotes ipsam professionem fidei coram praeside emisunt.

Deinceps instante promotore et Ordinario annuente lecta sunt decreta nova dioecesana promulganda.

Tunc examinatores et iudices synodales, parochi consultores, examinatores cleri et officiales curiae matrimonialis rite propositi ac approbati fuerunt, et hi omnes iuramentum de munere suo fideliter adimplendo in manibus Revmi Episcopi praestiterunt.

Tandem Ordinarius solemniter approbavit et promulgavit synodi decreta, et facta allocutione de religiosa statutorum observantia, synodales cum benedictione dimisit.

Rev. Jacobus J. McCaffrey,
Notarius.

Synodi Officiales

Promotor—

Adm. Rev. Gulielmus Keuenhof, V. G.

Procuratores Cleri—

Adm. Rev. Franciscus J. Tief, V. G.

Rev. Joannes J. Hogan.

Rev. Joannes A. Weiand, S. J.

Secretarius—

Rev. Carolus J. Haeckler.

Notarius—

Rev. Jacobus J. McCaffrey.

Officiales Dioecesani

Vicarii Generales—

Adm. Rev. Gulielmus Keuenhof.

Adm. Rev. Franciscus J. Tief.

Concilium Administrationis—

Revmus ac Illmus Thomas Franciscus Lillis, D. D.

Adm. Rev. Gulielmus Keuenhof, V. G.

Adm. Rev. Franciscus J. Tief, V. G.

Cancellarius—

Adm. Rev. Gulielmus Keuenhof, V. G.

Judices Synodales—

Revmus Ernestus Zechenter.

Adm. Rev. Gulielmus Keuenhof, V. G.

Adm. Rev. Franciscus J. Tief, V. G.

Curia Matrimonialis—

Revmus Ernestus Zechenter, P.P., *Judex*.

Adm. Rev. Gulielmus Keuenhof, V. G., *Defensor Vinculi*.

Adm. Rev. Franciscus J. Tief, V. G., *Secretarius*.

Curia Disciplinaris—

Judex in unoquoque casu ab Episcopo assignandus.

Rev. Joannes M. Sheridan, *Promotor justitiae*.

Secretarius ab Episcopo assignandus.

Examinatores Cleri—

Adm. Rev. Gulielmus Keuenhof, V. G.

Rev. Carolus J. Haeckler.

Rev. Joannes M. Sheridan.

Rev. Joannes W. Keyes.

Examinatores Synodales—

Revmus Jacobus T. Walsh.

Rev. Joannes M. Sheridan.

Rev. Andreas G. Clohessy, P. P.

Rev. Petrus P. Rosch.

Parochi Consultores—

Revmus Michael J. O'Reilly, P. P.
 Rev. Joannes J. Hogan.
 Rev. Franciscus McCaffrey.
 Rev. Carolus J. Strasburger.

Vicarii Foranei—

Revmus Michael J. O'Reilly, P. P.
 Revmus Jacobus T. Walsh.
 Adm. Rev. Franciscus F. Kueper, P. P.
 Rev. Joannes M. Sheridan.

Concilium Vigilantiae—

Vicarii Foranei.

Commissarii Scholarum—

Adm. Rev. Franciscus J. Tief, V. G.
 Rev. Joannes P. Prendergast.
 Rev. Jacobus J. Keegan.
 Rev. Michael J. Lyons.
 Rev. Gulielmus F. Roels.
 Rev. Eduardus J. Hayes.

Commissio pro Aedificiis Exstruendis—

Adm. Rev. Franciscus J. Tief, V. G.
 Rev. Joannes P. Prendergast.
 Rev. Eduardus J. Hayes.

Censor Librorum—

Adm. Rev. Gulielmus Keuenhof, V. G.

Commissarii Musicae Sacrae—

Adm. Rev. Gulielmus Keuenhof, V. G.
 Adm. Rev. Franciscus J. Tief, V. G.
 Rev. Carolus J. Strasburger.

Confraternitas de Sancta Jesu Infantia—

Revmus Ernestus Zechenter, P. P.

Confraternitas Sacerdotalis Adorationis SS. Sacramenti—

Adm. Rev. Franciscus J. Tief, V. G.

Synodales

	<i>Natus</i>	<i>Ordinatus</i>
Adm. Rev. Theodorus Kussman,	19. Jan. 1843	27. Maii 1866
Adm. Rev. Ernestus Zechenter, P. P.,	9. Dec. 1845	19. Dec. 1868
Rev. Gulielmus J. Dalton,	11. Aug. 1847	28. Nov. 1869
Rev. Franciscus J. O'Neill,	22. Feb. 1850	21. Jun. 1882
Rev. Jacobus F. Wood,	18. Aug. 1853	16. Jul. 1885
Rev. Ferdinandus A. Moeller, S. J.,	16. Dec. 1852	29. Aug. 1885
Rev. Bertholdus Jaeggle, O. S. B.,	26. Jun. 1861	13. Jun. 1886
Rev. Carolus J. Puetz,	23. Jan. 1856	19. Jun. 1886
Rev. Jacobus T. Walsh,	29. Nov. 1856	24. Jun. 1886
Rev. Andreas G. Clohessy, P. P.,	20. Mar. 1863	19. Jun. 1887
Rev. Michael J. O'Reilly, P. P.,	25. Mar. 1861	19. Jun. 1887
Rev. Joannes J. Hogan,	16. Aug. 1863	9. Sep. 1888
Rev. Stanislaus J. Neiberg, C. PP. S.,	8. Apr. 1860	17. Mar. 1889
Rev. Jacobus Archinger, O. F. M.,	20. Aug. 1863	28. Dec. 1889
Rev. Georgius B. Curry,	30. Sep. 1868	24. Jun. 1892
Rev. Cornelius M. Scanlan,	1. Jan. 1871	24. Jun. 1894
Rev. Fredericus Bruch,	23. Oct. 1868	29. Jun. 1894
Rev. Nicolaus A. Miller, C. SS. R.,	8. Apr. 1868	23. Oct. 1894
Rev. Apollinaris Grabher, O. F. M.,	21. Oct. 1864	27. Jan. 1895
Adm. Rev. Gulielmus Keuenhof, V. G.,	5. Mar. 1872	31. Mar. 1895
Rev. Bernardus R. McNamee,	25. Mar. 1866	8. Jun. 1895
Rev. Gulielmus Hovestadt,	18. Aug. 1871	29. Jun. 1895
Rev. Joannes Metzdorf,	15. Sep. 1872	29. Jun. 1895
Rev. Franciscus X. McCabe, C. M.,	6. Feb. 1872	12. Jun. 1896
Rev. Joannes P. Prendergast,	16. Jul. 1874	29. Jun. 1896
Rev. Thomas F. Prendergast,	16. Jul. 1874	29. Jun. 1896
Rev. Carolus J. Haeckler,	4. Jan. 1874	25. Jul. 1896
Rev. Hildebrandus Roesler, O. S. B.,	27. Oct. 1867	18. Maii 1898
Rev. Joannes M. Sheridan,	24. Jun. 1872	24. Jun. 1898
Rev. Thomas O'Malley, S. J.,	11. Jan. 1866	27. Jun. 1899
Rev. Joannes McGuire, S. J.,	7. Jan. 1857	19. Maii 1899
Rev. Joannes W. Keyes,	26. Jan. 1876	9. Jun. 1900
Rev. Thomas A. Nolan, S. J.,	19. Dec. 1863	27. Jun. 1900
Rev. Michael J. White,	13. Apr. 1878	24. Jun. 1901
Rev. Myles F. X. Jennings, P. P.,	3. Dec. 1874	20. Dec. 1902
Rev. Franciscus McCaffrey,	27. Apr. 1878	24. Jun. 1903
Rev. Thomas Brady,	15. Oct. 1878	19. Dec. 1903
Rev. Josephus Kremer,	14. Jun. 1873	20. Mar. 1904
Rev. Carolus J. Francka,	9. Jun. 1880	10. Jun. 1904
Rev. Gulielmus A. Vogel,	5. Maii 1878	19. Jun. 1904
Rev. Dionysius J. O'Driscoll,	17. Jan. 1878	24. Jun. 1904
Rev. Cyprianus Sauer, O. F. M.,	7. Feb. 1879	24. Jun. 1904
Rev. Octavius D. Parent, O. P.,	1. Jan. 1880	22. Jul. 1904

	<i>Natus</i>	<i>Ordinatus</i>
Rev. Thomas D. Kelly,	22. Aug. 1879	10. Jun. 1905
Rev. Leo E. McCormack,	11. Apr. 1876	14. Jun. 1905
Rev. Joannes A. Weiland, S. J.,	31. Maii 1871	28. Jun. 1905
Rev. Alexander W. Chapoton, C. SS. R.,	13. Apr. 1880	28. Jun. 1905
Rev. Clemens W. Wagner, C. SS. R.,	8. Apr. 1876	28. Jun. 1905
Rev. Cletus E. Zembrodt, O. F. M.,	31. Aug. 1878	29. Jun. 1905
Rev. Eduardus P. Fitzgerald,	4. Mar. 1873	9. Jun. 1906
Rev. Franciscus J. Kalvelage,	18. Mar. 1882	9. Jun. 1906
Rev. Petrus P. Rosch,	24. Aug. 1874	9. Jun. 1906
Rev. Michael J. Lyons,	6. Oct. 1879	24. Jun. 1906
Rev. Bonaventura A. Durbin, C. M.,	26. Dec. 1877	20. Dec. 1906
Rev. Thomas B. McDonald,	13. Aug. 1876	2. Feb. 1907
Rev. Joannes D. Cronin,	9. Nov. 1881	9. Jun. 1907
Rev. Gulielmus J. Connolly,	29. Mar. 1879	25. Jun. 1907
Rev. Benno V. Holler, C. PP. S.,	21. Mar. 1879	11. Feb. 1908
Adm. Rev. Franciscus J. Tief, V. G.,	7. Mar. 1881	13. Jun. 1908
Rev. Carolus J. Strasburger,	27. Jun. 1882	13. Jun. 1908
Rev. Jacobus J. Keegan,	23. Dec. 1879	24. Jun. 1908
Rev. Joseph Munoz,	6. Oct. 1886	10. Apr. 1909
Rev. Thomas J. Carney,	19. Oct. 1884	24. Jun. 1909
Rev. Petrus Gorret,	26. Jun. 1886	29. Jun. 1909
Rev. Franciscus S. Euzweiler,	5. Aug. 1886	21. Maii 1910
✓ Rev. Ludovicus C. Tiernan,	13. Jun. 1884	21. Maii 1910
Rev. Joannes J. Whelan,	21. Jan. 1883	12. Jun. 1910
Rev. Christianus P. J. Darley, C. SS. R.,	13. Nov. 1885	30. Jun. 1910
Rev. Benjamin F. Alt, C. PP. S.,	16. Nov. 1882	25. Oct. 1910
✓ Rev. Patritius J. Downey,	8. Dec. 1884	23. Jun. 1911
Rev. Franciscus S. McCardle,	7. Jun. 1886	27. Jun. 1911
Rev. Daniel T. Wetta, C. SS. R.,	11. Sep. 1886	28. Jun. 1911
Rev. Gulielmus P. Brophy,	9. Jun. 1882	8. Apr. 1912
Rev. Joannes J. Conway,	6. Jul. 1888	8. Apr. 1912
Rev. Leo J. Sweeney, C. M.,	3. Apr. 1884	12. Jun. 1912
Rev. Franciscus C. Gulath,	30. Jul. 1886	13. Jun. 1912
Rev. Christianus Studener, O. F. M.,	29. Mar. 1883	20. Jun. 1912
Rev. Joannes J. Downey,	24. Jun. 1888	20. Feb. 1913
Rev. Patritius J. Kennedy,	26. Aug. 1887	20. Feb. 1913
Rev. Augustinus J. Koehler,	14. Sep. 1887	20. Feb. 1913
Rev. Gulielmus F. Roels,	28. Feb. 1888	7. Jun. 1913
Rev. Terentius S. McDermott, O. P.,	14. Mar. 1887	25. Jun. 1913
Rev. Franciscus J. Donovan,	10. Apr. 1886	6. Jun. 1914
Rev. Hermanus J. Breit,	2. Aug. 1887	30. Maii 1914
Rev. Petrus J. Weber,	6. Oct. 1882	14. Jun. 1914
Rev. Titus E. Gehring, O. F. M.,	20. Mar. 1883	17. Jun. 1914
Rev. Eduardus J. Hayes,	24. Aug. 1887	21. Dec. 1914
Rev. Robertus F. Hayes,	23. Mar. 1891	12. Jun. 1915
Rev. Leo U. Cull, O. P.,	18. Dec. 1888	23. Jun. 1915
Rev. Petrus R. Kennedy,	14. Maii 1890	8. Dec. 1915
Rev. Gulielmus T. Brody,	19. Jun. 1891	8. Dec. 1915

	<i>Natus</i>	<i>Ordinatus</i>
Rev. Cornelius D. McCarthy,.....	25. Maii 1891	5. Apr. 1916
Rev. Petrus J. Donohue,.....	5. Nov. 1889	8. Maii 1916
Rev. Jacobus N. V. McKay,.....	31. Mar. 1891	6. Jun. 1916
Rev. Fredericus J. Knoebber,.....	15. Feb. 1889	12. Jun. 1916
Rev. Matthaeus D. Tierney,.....	18. Mar. 1891	20. Dec. 1916
Rev. Prosper Angeli,.....	10. Jul. 1891	24. Feb. 1917
Rev. Hermanus J. Mayer,.....	17. Sep. 1887	10. Apr. 1917
Rev. Franciscus E. Biter,.....	22. Oct. 1892	2. Jun. 1917
Rev. Carolus A. M. Dibbins,.....	22. Jan. 1886	26. Jun. 1917
Rev. Joannes J. Lyons,.....	7. Aug. 1892	22. Sep. 1917
Rev. Georgius P. Willems,.....	31. Aug. 1885	1. Apr. 1918
Rev. Cyrillus Buettner, O. S. B.,.....	17. Maii 1875	9. Maii 1918
Rev. Henricus Schilling,.....	20. Jun. 1891	25. Maii 1918
Rev. Augustinus L. Halter, C. PP. S.,.....	1. Mar. 1864	1. Jun. 1918
Rev. Joseph J. McGowan,.....	14. Aug. 1892	14. Jul. 1918
Rev. Mauritius E. Coates,.....	8. Maii 1886	15. Aug. 1918
Rev. Jacobus J. McCaffrey,.....	26. Nov. 1886	15. Aug. 1918
Rev. Daniel H. Duffy,.....	8. Dec. 1889	1. Dec. 1918
Rev. Jacobus F. McGraw,.....	12. Dec. 1893	1. Dec. 1918
Rev. Leo J. Herzog,.....	20. Oct. 1891	9. Jun. 1919
Rev. Franciscus L. Polcyn,.....	21. Feb. 1892	9. Jun. 1919
Rev. Joannes Leiker,.....	8. Oct. 1893	9. Jun. 1919
Rev. Leo Doyle,.....	19. Jun. 1887	9. Jun. 1919
Rev. Damianus Sander, O. F. M.,.....	29. Nov. 1890	19. Jun. 1919
Rev. Franciscus J. Dillon,.....	23. Nov. 1885	12. Sep. 1919
Rev. Thomas F. Kane,.....	22. Nov. 1892	12. Sep. 1919
Rev. Georgius M. Griffin,.....	26. Aug. 1891	19. Jan. 1920

Legitime abfuerunt

Adm. Rev. Franciscus F. Kueper, P. P.,.....	20. Jul. 1848	23. Sep. 1871
Rev. Joannes McGeough, C. SS. R.,.....	21. Jan. 1842	24. Dec. 1871
Adm. Rev. Joannes J. Lilly,.....	15. Aug. 1841	22. Maii 1873
Rev. Daniel L. Healy,.....	10. Jan. 1855	5. Aug. 1880
Rev. Joannes B. Kokenge, S. J.,.....	27. Sep. 1848	27. Aug. 1887
Rev. Joannes W. Kuhlman, S. J.,.....	7. Maii 1860	26. Jul. 1894
Rev. Thomas Fagan, C. SS. R.,.....	9. Jan. 1872	28. Oct. 1896
Rev. Willibrordus Zieverink, O. F. M.,.....	10. Sep. 1876	14. Jul. 1901
Rev. Patritius F. Harvey, S. J.,.....	5. Feb. 1879	14. Jun. 1902
Rev. Sisbertus Burkard, O. S. B.,.....	20. Jul. 1878	25. Jun. 1904
Rev. Eduardus Mattingly, C. SS. R.,.....	1. Jan. 1872	28. Jun. 1905
Rev. Gulielmus E. Martin, S. J.,.....	5. Maii 1871	26. Jun. 1907
Rev. Eugenius L. Buhler, C. SS. R.,.....	14. Apr. 1885	20. Maii 1908
Rev. Henricus R. Ehrhard, S. J.,.....	28. Sep. 1887	26. Jun. 1913
Rev. Gulielmus H. Fitzgerald, S. J.,.....	22. Oct. 1881	30. Jun. 1915
Rev. Joannes M. Bankstahl, S. J.,.....	29. Oct. 1876	30. Jun. 1915
Rev. Joannes E. Knipscher, S. J.,.....	20. Sep. 1879	30. Jun. 1915

Synodales (*continued*)

Necrologium

Sacerdotum hujus Dioecesis

Obiit in Domino

Rev. Bernardus Donnelly,	14. Dec. 1880
Rev. Jacobus A. Dunn,	14. Jun. 1888
Rev. Eduardus Hamill,	4. Aug. 1889
Rev. Gulielmus F. Hanley,	2. Jan. 1891
Rev. Ludovicus M. Porta,	2. Feb. 1892
Rev. Bernardus H. Kuhl,	1892
Rev. Jacobus Mulvey,	15. Mar. 1893
Rev. Joannes McDonald,	6. Nov. 1896
Rev. Thomas Hanly,	30. Maii 1900
Rev. Carolus Scheele,	28. Feb. 1902
Rev. M. J. Creagan,	2. Dec. 1902
Rev. Christophorus Fitzgerald,	5. Jan. 1903
Rev. Franciscus Curran,	4. Jun. 1904
Rev. Jacobus B. Curry,	17. Jan. 1905
Rev. Daniel Costello,	9. Apr. 1905
Rev. Jacobus M. Ryan,	10. Apr. 1905
Rev. M. J. Duggan,	1906
Rev. Michael J. O'Dwyer,	27. Dec. 1906
Rev. Joannes J. Fitzgibbon,	6. Mar. 1907
Rev. Joannes McGrath,	30. Mar. 1907
Rev. Joannes O'Reilly,	1. Jul. 1908
Rev. Josephus Reitberger,	3. Jan. 1909
Adm. Rev. Thomas Fitzgerald, V. G.,	12. Jun. 1910
Rev. Josephus Ascheri,	21. Jul. 1910
Revmus ac Illmus Joannes J. Hogan, D. D. Proto-Episcopus Kansanopolitanus Natus 5 Maii 1829; Ordinatus 10 Aprilis 1852; Consecratus 13 Septembris 1868, Mortuus est.	
	21. Feb. 1913
Rev. Antonius M. Clinton,	20. Apr. 1913
Rev. Jacobus A. Phelan,	27. Jul. 1914
Rev. Joannes T. D. Murphy,	26. Feb. 1915
Rev. Joannes S. O'Brien,	14. Apr. 1918
Rev. Edmundus J. Unruh,	3. Nov. 1918
Rev. Joannes Curran,	31. Jan. 1920

Requiescant in pace.

Necrologium (*continued*)



STATUTA DIOECESANA

Promulgatio

Omnia decreta, tum Conciliorum Plenariorum Baltimor-
ensium II. et III. tum Synodi Kansanopolitanae Secundae,
quae post promulgatum Codicem Juris Canonici adhuc in-
tegra manent et in statutis hujus Synodi includuntur, denuo
confirmamus et illa cum statutis novis hujus Synodi Tertiae
iterum promulgamus atque ab omnibus et singulis, quorum
interest, diligentissime servari jubemus.

✠ Thomas Franciscus,

Episcopus Kansanopolitanus.

Kansanurbe,
die 20 Aprilis, 1920.

Patroni Dioecesis

Beatam Virginem Mariam sub titulo Immaculatae Conceptionis, Patronam primaevae ecclesiae in Kansanurbe erectae, in Nostrae Kansanopolitanae Dioecesis Patronam Principalem obsequenter et peramanter cooptamus; et Dominicam quae erit intra Octavam Festi Immaculatae Conceptionis, aut ipsum Festum si in Dominicam inciderit, tanquam Festum principale hujus dioecesis habendum statuimus.

Sanctum Joannem Franciscum Regis, Patronum primaevae ecclesiae in territorio dioecesis erectae, in Patronum missionum Kansanopolitanae dioecesis haberi volumus; ejus autem Festum in Nostra Dioecesi ritu duplici primae classis cum Octava celebratur.

STATUTA DIOECESANA

CAPUT I.

Officiales

1. Officiales Dioecesani sunt:

1. Vicarii Generales
2. Consilium Administrationis
3. Cancellarius
4. Judices Synodales
5. Sex Dioecesani Consultores
6. Curia Matrimonialis
7. Curia Disciplinaris
8. Quattuor Examinatores Synodales
9. Quattuor Parochi Synodales
10. Quattuor Examinatores Cleri in synodo electi
11. Quattuor Vicarii Foranei
12. Censor Librorum
13. Commissarii Vigilantiae
14. Sex Commissarii Scholarum
15. Quattuor Commissarii Musicae Sacrae

2. Vicarius Generalis, cancellarius, promotor justitiae, defensor vinculi, synodales judices et examinatores, et parochi consultores, jusjurandum, prout in formula heic adjuncta, praestare tenentur. Cf. can. 363, 364

Formula Juramenti

“Ego N. N. examinador (*vel* parochus consultor, etc.). synodalis spondeo, voveo ac juro munus et officium mihi demandatum me fideliter, quacumque humana affectione postposita, et sincere, quantum in me est, executurum: secretum officii circa omnia quae ratione mei muneris noverim, et maxime circa documenta secreta, disceptationes in consilio habitas, suffragiorum numerum et rationes reli-

giose servaturum: nec quidquam prorsus, occasione hujus officii, etiam sub specie doni, oblatum, nec ante nec post, recepturum."

"Sic me Deus adiuvet et haec sancta Dei Evangelia, quae meis manibus tango."



CAPUT II.

De Parochia ejusque Privilegiis

3. Dioecesis dividitur in parochias quibus parochi praesident. Ordinarius parochias constituit earumque limites determinat, parochos designat, et eorum salarium statuit.

4. Ubi in eodem territorio parochiae disparatae et ab invicem independentes pro populo diversae linguae erectae sunt, fideles ad proximam ecclesiam sui labii pertinere noscantur et a propriis rectoribus regantur. Si in nimia distantia a tali ecclesia habitant, proximae ecclesiae se adjungant.

5. Si in urbibus plures parochiae ejusdem labii inveniuntur, Episcopus terminos unicuique assignabit. In regionibus ruralibus fideles proximam ecclesiam tamquam suam generatim habebunt, nisi ad aliam accessus sit multo facilior. Ob rationes speciales Episcopus parochiano unius ecclesiae aliquando permittere potest, ut alteri ecclesiae ad tempus se adjungat.

6. Fideles ad ecclesiam pertinentes, in qua semel tantum vel bis in mense Missa celebratur, in alia ecclesia vicina, in quantum possibile est, Dominicis et festis vacantibus Missam audiant. Imprimis tamen ecclesiam propriam ad normam statutorum sustentare tenentur. Juribus parochialibus tales solummodo in ecclesia sui districtus fruuntur.

7. Scamna in ecclesia tantum membris parochiae generatim locentur. Nulli sacerdoti licet scamna locare personis vel familiis ad aliam parochiam pertinentibus, priusquam certiore sese reddiderit eos in ecclesia propria scamna possidere.

CAPUT III.

De Clero Dioecesano

§ 1. De Vita et Honestate Clericorum

8. Cum vitam sacerdotis omnibus exemplar virtutum esse oporteat, ipse spiritum divini amoris frequenti oratione in se accendat et foveat. Praeter recitationem divini officii et quotidianam celebrationem sacrificii Missae meditationi et sacrae lectioni quotidie incumbat aliasque devotiones, ut visitationem Ss. Sacramenti et rosarium B. V. M., diligenter colat. Tertio saltem quoque anno sacerdotes hujus dioeceseos tempore et loco ab Episcopo designatis ad exercitia spiritualia sese recipient, a quibus nemini sese eximere fas erit.

Cf. can.
125, 126

9. Ut integram mentis corporisque puritatem sacerdos servet, otium et desidiam quasi pestem fugiat. Quod temporis persolutis laudibus divinis et sacri muneris officiis superest, ad litterarum studia conferat. Imprimis quidem sacris disciplinis animum intendat, sed etiam sanae philosophiae et scientiis profanis det operam. In lectione ephemeridum plus temporis ne impendat, quam necessarium videtur, ut officio pastoralis melius fungi possit.

Balt. III.
n. 76
Balt. II.
n. 167
Cf. can. 129

10. Praecipimus ut omnes clerici domi et in ecclesia vestem talari utantur. Cum foras prodeant breviori quadam veste indui licet, quae tamen nigri coloris sit et ad genua producat, ita ut a laicis distingui possint. Injungimus etiam, ut tam domi quam foris, sive intra propriam dioecesim sive extra degant, collare quod romanum vocatur gerant.

Cf. can. 136
Balt. III.
n. 77
Balt. II.
n. 148

11. Famula sacerdotis ab omni suspicione quoad castitatem immunis et maturioris aetatis esse debet. Si affinis vel consanguinea sacerdotis partes famulae apud eum agat, ipsam quoque famae intergerrimae esse oportet, sed aetas consueta in ea non requiritur. Nullus sacerdos in domo sua familias retineat affinium vel consanguineorum, quibus tamquam famulis non indiget, neve alias personas, mulieres praesertim, partem domus presbyteralis inhabitare sinat, etiamsi circa

Balt. III.
n. 81
Balt. II.
n. 164

scholam vel ecclesiam versantur, ut magistri et organistae.
 Cf. can. 133 Stricte inhibemus, ne sacerdos ullam feminam solam in
 vehiculo secum deducat.

12. Nulli sacerdoti ultra hebdomadam sine permissione
 Cf. can. 465 Ordinarii a parochia sua abesse licet; pro tempore brevioris
 absentiae parochus debet monere fideles, quem ex vicinioribus sacerdotibus in casu necessitatis adire possint. Cum absentia ultra hebdomadam est duratura, praerquiritur facultas ab Ordinario accepta, et in hoc casu alium sacerdotem ab Episcopo approbatum provideat, qui ordinaria officia parochialia peragit et, nisi Ordinarius aliter determinaverit, in domo parochiali residere debet.

13. Sacerdos secularis, qui parochiam suam sua sponte sine licentia Ordinarii reliquerit, ipso facto facultatibus sibi concessis privatus existit. Idem valet de sacerdote regulari, qui a superiore suo in aliam dioecesim translatus fuerit vel ad tempus indefinitum ex dioecesi discesserit.

14. Si apud aliquam ecclesiam plures sacerdotes curam animarum exercent, nunquam simul, sed per vices, negotii vel recreationis causa domo absint, ita ut saltem unus semper ad officia parochialia paratus inveniatur. Qui alias quam per vices abeat, alteri sacerdoti indicet, quo vadat et quando reversurus sit. Ubi unus tantum sacerdos ecclesiae curam habet, id famulae indicabit. In visitandis familiis sacerdotes magna prudentia utantur, praesertim cum juniores diversi sexus adsint. Domos privatorum ad quaerendam recreationem ne frequentent.

15. A crapula et ebrietate clerici maxime abhorreant.
 Cf. can. 140 Si quis autem vitio ebrietatis sese dederit, suspendetur. A theatris, spectaculis et equorum cursibus prorsus abstineant.

16. Si forte cum homine seculari et de rebus temporalibus difficultas oritur, sacerdos neminem ad tribunal civile trahat, neve ipse vocatus sponte se sistat, nisi res aliter componi nequeat. Omnino vetamus sacerdotem contra laicum de pecunia pro sedium locatione vel ob aliam causam ecclesiae debita coram tribunali civili agere sine licentia Episcopi in scriptis accepta. Districte pariter sacerdotibus prohibemus, ne contra sacerdotem vel aliam personam ecclesia-

sticam de rebus etiam temporalibus coram iudice civili litem intentent sine scripta permissione Episcopi, cujus erit in omnibus hujusmodi casibus, in quantum fieri potest, litem amice componere. Personae ecclesiasticae in foro civili non juramentum, sed affirmationem tantum praestent.

17. Nullus sacerdos societatibus ad finem politicum vel mere secularem formatis sese adungere vel earum negotiis se immiscere audeat. A rebus politicis aut mere secularibus publice discutiendis tum extra ecclesiam tum multo magis intra ipsam sacerdotes sedulo abstineant. Quod tamen ita intelligendum non est, quasi sacerdoti omnino silendum esset de gravissima obligatione, qua cives tenentur, etiam in rebus publicis semper et ubique juxta conscientiae dictamen pro majore bono et religionis et reipublicae adlaborare. Balt. III.
n. 83

18. Clerici semper sint memores conditionis suae et decoris statui clericali debiti. Itaque ne coram vel cum laicis de rebus solummodo clerum spectantibus colloquantur; neque de regimine vel parochiarum vel dioeceseos verba derogatoria proferant.

19. Sacrorum canonum praecepta de illicita clericorum negotiatione ab omnibus sacerdotibus stricte servanda sunt. Prohibemus igitur, ne sacerdotes rerum bonorumve quorumlibet aut pecuniae mercaturam faciant; ne quaestuosas negotiationes suo nomine aut sub alieni nominis involucro exercent; ne aliena praedia lucris causa conducant; ne pro aliis fide jubeant; ne inconsulto Episcopo in aliorum negotiis procuratores fiant; ne sine licentia Episcopi cujusvis curam ac tutelam, propriis propinquis exceptis, suscipiant. Medicinam vel chirurgiam neve lucris gratia neve caritatis specie exercent. Pariter interdicimus, quominus sacerdos debita personalia summam centum dollariorum excedentia contrahat, sive tale debitum uno ictu incuratur sive paulatim attingatur; neve debita in minore quantitate contrahat, nisi sciat se statuto tempore solvendo parem fore. Balt. III.
n. 82
Balt. II.
n. 157
Cf. can.
137, 139

20. Etiam si nulla justitiae lex id injungat, spiritus tamen Evangelii caritasque postulat, ut ad causas pias promovendas sacerdotes ex superfluis contribuant ac praesertim in testamento ultimae voluntatis de aliqua saltem parte substantiae suae in hunc finem disponant, e. g. pro orphanis, fundo

seminaristico, etc. Tempestive hoc testamentum ad normam legis civilis conscribant, ob hanc maxime causam, quod leges civiles non agnoscunt dispositiones testamenti pro piis causis factas, nisi hoc duobus saltem mensibus ante mortem testatoris fuerit confectum. Melius est singulas dispositiones ultimae voluntatis in instrumento publico non nominare, sed, aliquo viro honesto tamquam haerede universali instituto, eas in litteris privatis ad hunc directis enumerare. Omnino suadendum est, ut confratres tamquam executores testamenti constituentur.

21. Omnes sacerdotes litteras Ordinarii (circulars) cum obedientia reverentiaque accipiant, et epistolas ad eos directas responsione quamprimum agnoscant. Curabunt etiam omnia Episcopi mandata fideliter exequenda. Omnes Apostolicae Sedis encyclicae vel litterae, a cancellario ad dioeceseos sacerdotes missae, necnon omnes Ordinarii litterae publicae de rebus dioecesanis et parochialibus tractantes a rectoribus infra Missam parochialem die dominica populo annuntiari debent.

§ 2. De Rectoribus eorumque Assistantibus

22. Ut omnia, quae in parochiis ad lucrandas animas et Dei gloriam promovendam constituta sunt, ordinate procedant atque felicem sortiantur effectum, aliqua auctoritatis origo et unitas ministerii sit oportet.

23. Pastoris regulis in iis quae ad Missae celebrationem, sacramenta administranda, exsequiarum munera persolvenda, aegrotos visitandos, scholas invisendas, catechismum tradendum, conciones habendas, et externam parochiae administrationem spectant, sacerdotes auxiliarii omnino obtemperare debent, nec ipsis licebit, pastore invito, quid novi statuere vel introducere.

24. Insuper ad solum pastorem pertinet jus regendi domum pastorem ac communem instituendi vitam sacerdotalem cui morem gerent presbyteri auxiliarii. Ipse tamen pastor erga assistentes benigni patris partes agat, normam vitae sacerdotalis ipsis praebens. Quodsi pastor in assistente aliquid minus recti, quod fidelibus scandalo esse possit, de-

prehenderit, eum paterne corrigat et, si fraterna correctio inutilis manserit, rem ad Ordinarium deferat.

§ 3. De Sacerdotibus Examinandis

25. Ad praecavendum, ne in junioribus ex clero sacrae scientiae studium defervescat, omnes et singuli sacerdotes quotannis per triennium post susceptum presbyteratum coram Episcopo ejusve delegato ab examinadoribus synodalibus super variis scientiae sacrae disciplinis examinentur. Examinationis tempus, materia aliaque hujusmodi debito tempore ab Ordinario indicantur. Si quis forsan quaestionibus propositis non satisfecerit, tribus annis elapsis tot iteratis examinibus subjiçietur, quot nulla vel insufficientia ab examinadoribus fuerint declarata. Idem fiet quoad eos qui, Ordinarii dispensatione non obtenta, examen praescriptum non subierint. De singulis examinatis scriptum exaretur iudicium in archivo episcopali custodiendum, ut sacerdotum indoles ac doctrina superioribus ecclesiasticis magis pateat. Talis enim de sacerdotibus notitia multum prodest in assignandis parochiis.

Balt. III.
n. 187
Cf. can.
129, 130

§ 4. De Collationibus Theologicis

26. Collationes theologiae pro clero curam animarum exercentē saepius in anno instituantur. Materiae ex disciplinis theologicis desumendae ab examinadoribus synodalibus sub directione Episcopi praeparantur atque ab ipso sat longo tempore ante collationem ad moderatores collationum, a moderatoribus vero ad sacerdotes districtus mittuntur. Simul locus ac tempus collationis indicantur.

Balt. III.
n. 192
Cf. can. 131

27. Tempore praestituto sacerdotes districtus conveniant et moderator collationem cum oratione aperiat. Antequam ad discussionem quaestionum accedant, per horam circiter quadrantem a moderatore legantur et explicentur aliqua ex statutis dioecesanis, ex Conc. Plen. Balt. sive secundo sive tertio, aut ex Codice Juris Canonici desumpta, ut lex iterum atque iterum in mentes revocetur. Solutionem casus conscientiae omnes in scriptis exaratam secum afferre debent; sed duo tantum, quorum nomina ex urna sorte exierunt,

responsa sua legunt casumque discutiunt. Quaestionibus autem de S. Scriptura, Theologia Dogmatica, Jure Canonico et Liturgia illi satisfaciant, quibus in indicatione collationis moderator id demandaverit. Collatio ne sit brevior una hora neve ultra duas horas protrahatur. Moderator collationem cum oratione concludat. Unum exemplar dissertationis de quaestione proposita in collatione praelectae et nomine auctoris signatae ad cancellarium mittatur, ut in archivio dioecetano servetur.

28. Sacerdotibus in unum congregatis occasio detur ad conscientiae discussionem sacramque confessionem peragendam. Moderator invigilet, ut omnes tempore praesertim recreationis modo vere sacerdotali sese gerant.

§ 5. De Sacerdotibus Infirmis

29. Ne sacerdotes qui, diuturno in vinea Domini ministerio vel operoso sacrae vocationis labore exhausti aut gravi inter labores morbo confracti, muneribus sacris in populo fidei obeundis impares evaserunt, inopiae afflictione urgeantur neve rerum temporalium solitudine premantur, subsidia ad decentem sustentationem eis procurari debent. Quem in finem sacerdotes seculares curam animarum exercentes in fine mensis Decembris uniuscujusque anni decem dollaria (\$10.00) ad thesaurarium societatis pro sustentandis clericis infirmis mittant.

§ 6. De Societate pro Sacerdotibus Defunctis

(Purgatorian Society)

30. Omnes sacerdotes seculares hujus dioecesis adhortamur, ut nomina dent societati in solatium animarum sacerdotum defunctorum. Curabunt etiam ut Missas in certo numero per statuta determinato in suffragium recens defuncti legant.

31. Finis principalis hujus Societatis est: Oblatio precum et Missarum pro animabus fratrum defunctorum. Mortuo igitur fratre, muneris erit fratrum viventium sex Missas (easque si possibile de Requie) pro anima ejusdem offerre. Hae Missae quamprimum celebrari debent: ad

minimum vero, tres infra mensem et tres alias infra sex menses, ex tempore quo quisque certior factus fuerit de morte ejusdem.

CAPUT IV.

De Religiosis

32. "Quum summopere optemus," sunt verba Pii Pp. IX. s. m. ad supremos moderatores ordinum regularium (Ep. Encycl. *Ubi primum*), "ut omnes, qui militant in castris Domini, . . . solliciti sint servare unitatem spiritus in vinculo pacis, a vobis etiam atque etiam efflagitamus, ut arctissimo concordiae et caritatis foedere summaque animorum consensione Venerabilibus Fratribus Episcopis et seculari clero conjuncti nihil antiquius habeatis quam in opus ministerii, in aedificationem corporis Christi, consociatis studiis vires omnes intendere. . . . Quum enim una sit regularium et secularium . . . universalis Ecclesia, . . . decet, ut omnes. . . unius etiam sint voluntatis et sicut fratres ad invicem vinculo caritatis sint adstricti." Gaudente et grato animo testamur sanctam hanc concordiam hactenus in nostra dioecesi illaesam servatam fuisse inter clerum secularem et religiosos ordines, qui tam egregie in ministerio animarum et in juventutis educatione laboraverunt, atque confidimus hanc voluntatum consensionem perpetuam fore.

Balt. III.
n. 85
Cf. can. 668

33. Religiosi, non obstante exemptione, Ordinarii legibus et mandatis obedire tenentur in iis, quae curam animarum et sacramentorum inter seculares administrationem respiciunt. Jurisdictioni Ordinarii, saltem ut S. Sedis delegati, subjacent etiam quoad foundationes domorum, approbationem librorum de religione tractantium, expositionem et cultum Ss. Sacramenti, celebrationem Missae, praedicationem verbi Dei, et ordinationes suorum alumnorum. In ecclesiis vel scholis aliisve aedificiis parochialibus exstruendis vel administrandis subditi sunt iisdem legibus et Ordinarii mandatis ac rectores seculares. De bonis ecclesiasticis deque omnibus, quae vel missioni ipsi vel intuitu missionis regularibus tributa fuerunt, Ordi-

Balt. III.
p. 212
Cf. can.
609, 612

nario rationem reddere debent regulares aequae ac caeteri rectores. Reliquorum vero bonorum temporalium ad regulares qua tales spectantium administratio ipsis plene competit.

Cf. can. 131, 3 **34.** Religiosi omnes, licet exempti, curam animarum habentes, et etiam, si collatio in eorum domibus non habeatur, alii religiosi qui facultatem audiendi confessiones ab Ordinario obtinuerunt, conventui de re morali et liturgica interesse debent aut deficiente conventu, scriptam casuum conscientiae solutionem mittere tenentur, nisi a loci Ordinario exemptionem antea expresse obtinuerint.

35. Licet rector ecclesiae non sit superior feminarum religiosarum, quae in ejus missione scholis aut operibus caritatis praesunt, ipsi tamen incumbit ita res ordinare, ut juxta regulam suam vivere et solitudinem observare possint. Si vitam vere religiosam non agant, rector Ordinarium certiores reddat. Scholas parochiales juxta regulas dioecesanarum instituant. Domum, quam in missione inhabitant, vel scholam parochialem sorores ut propriam ne possideant, cum omnia necessaria a missione suppeditanda sint. Religiosae feminarum familiae juxta regulam suam et cum consensu Ordinarii bona immobilia circa domum matricem possideant, in quantum iis necessaria vel utilia esse coram Deo judicentur. Bona immobilia pretio comparare vel sub conditione onerosa dono accipere aut talia vendere sine permissione Episcopi iis non licet. Domus matricem annuam de pecuniis acceptis et expensis rationem Ordinario reddant.

36. Religiosi sacerdotes a votis dispensati et ex institutis suis egressi, si in aliam dioecesim adscribi petant, primo quidem tantum ad Missae celebrationem admitti possunt, dummodo litteras secularisationis exhibeant necnon litteras commendatitias Ordinarii illius loci, a quo discesserunt. Recipi possunt ab Ordinario sive pure et simpliciter sive pro experimento ad triennium: in priore casu religiosus eo ipso est dioecesi incardinatus; in altero, Episcopus potest probationis tempus prorogare, non ultra tamen aliud triennium; quo etiam transacto, religiosus, nisi antea dimissus fuerit, ipso facto dioecesi incardinatus manet. Antequam autem ullo modo admittuntur, Episcopus adoptans a superioribus Ordinis vel Instituti et ab Episcopo commendante secretas exquirere informationes debet.

CAPUT V.

Vocation to the Priesthood and to the
Religious Life

37. St. Paul, the great Apostle of the Gentiles, says: "There are diversities of gifts, but the same Spirit, there are diversities of ministries, but the same Lord, there are diversities of operations, but the same God who worketh all in all." To one, for instance, He gives the grace to become a zealous priest, to another the grace of being a devout member of a religious Community, to others the grace of fulfilling the duties of the married state. But of all vocations the one to the Priesthood is the most sublime. God selects some persons in preference to others for the work of His ministry and grants them special graces to enable them to discharge the sacred duties of their office. The distinguishing marks of Divine Call to the sanctuary consist in innocence of life, integrity of moral character as well as attraction toward the service of God and His Church.

38. Although the *fundamental* preparation for the sacred calling must be made in the Catholic home, we naturally expect the priests of the diocese to remember their privilege of directing and fostering priestly vocations. To them we look for efficient help in this all-important matter. For this reason the Council of Baltimore exhorts and implores all pastors to direct special attention to the boys under their care by watching their disposition and their studious habits, by encouraging them in their zeal and by nourishing the precious germs of Divine Call. With fatherly love let the pastors guide them in piety, encourage them in their studies and carefully protect them against all worldly influence. Should obstacles exist because of the financial condition of the family, let pastors aim at removing them.

39. The desire of dedicating itself to the service of God's sanctuary is natural to the youthful heart, and wrong is the conduct of parents and great is their responsibility, if they put obstacles in the way of their son's vocation. Let parents

remember that to be called by God to minister in His sanctuary is indeed the highest privilege He confers on men. When they perceive in the one or the other of their children a growing disposition to devote himself to the service of the altar, they should not interfere with the designs of Divine Providence by turning his mind to the advantages of secular life or by *undue* exaggeration of the difficulties and dangers of the priestly calling.

40. When a boy is sufficiently advanced to enter St. John's Preparatory Seminary, which has been established at Kansas City, his pastor should inform the bishop regarding the applicant's talents, virtue and aptitude for study, as well as his parents' conduct, religion and manner of living.

41. What has been said about the fostering of vocations to the Priesthood also applies to vocations for the Religious Life. It is unnecessary to dwell on the noble work of the pious sisterhoods and devoted Brothers, who labor in our Catholic schools, our hospitals, asylums and similar institutions, made possible by their zeal and sacrifice. "The harvest is great, but the laborers are few," and the Venerable Brothers and Sisters also appeal to Catholic parents to send them recruits to wear the uniform which marks the faithful servant of Christ. We repeat again, that parents must not oppose their children in their choice of vocation to the priestly or religious state. Many boys and girls in later life have brought sorrow to the heart and shame upon the name of father and mother because of their indifference and culpable negligence in guarding their offspring against the insidious attacks of the enemy and denying them the golden opportunity of consecrating themselves to the Almighty God.

42. The annual vacation of ecclesiastical students is intended to be a period of healthful recreation for soul and body and not a time of dissipation of mind and heart. Hence pastors should guide them with paternal solicitude, encouraging them to attend Mass or serve at the altar and, especially, to receive the Holy Sacraments with genuine devotion and sincerity of heart. At the end of the annual vacation the rector of the seminary should receive from the pastors of these ecclesiastical students a certificate of their good conduct.

43. On Sundays preceding Ember Week, pastors should admonish the faithful to attend Mass and pray "that the Lord of the harvest may send forth worthy laborers into His harvest," and the most suitable subject for the sermon on these Sundays is the one on vocation to the Priesthood and Religious Life.

44. Of the different collections prescribed by the Ordinary for the churches of this diocese, the one for the Seminary is of the utmost importance, because there is perhaps no other form of charity higher and more enduring than the one enabling young men of piety and talent to become worthy priests of God's Church. It should be the ambition of every parish to have at least one of its sons studying for the priesthood.



CAPUT VI.

De Culto Divino

§ 1. De Altari et Supellectile Ecclesiae

45. Ecclesia, quae domus orationis et Dei habitaculum inter homines est, perfecta munditiae debitoque ordine ac splendore fidem et devotionem tum sacerdotis tum fidelium exhibeat. Similis cura etiam in augendo et conservando nitore circa aedificia ecclesiastica fundumque contiguum adhibeatur. Sordes et confusio in domo Dei vel circa illam ne dirissima quidem paupertate excusari potest. Verificentur igitur in omni sacerdote verba psalmistae: "Domine dilexi decorem domus tuae et locum habitationis gloriae tuae" (Ps. 25, 8). Altare sit nitidum et decenter ornatum. Mensa altaris ne sit angustior quam 1' 8", neve brevior quam 8' 6"; elevatio ejus ne excedat 3' 6", neve minor sit quam 3' 4". Latitudo suggestus (*platform*) a fronte altaris sit saltem 3' 6". Tribus gradibus unius pedis in latitudinem ad suggestum altaris majoris ascendatur. Pannus cereatus, sic dictum chrismale, cooperiat totum altare, i. e. lapidem. Mensa altaris cooperiatur tribus lintheaminibus benedictis, quorum superius a dextris et a sinistris usque ad terram pertingat.

46. Extra functiones altare stragulo tegatur. Sex candelabra ab utroque latere altaris quasi per gradus versus crucem crucifixo ornatam assurgentia apponantur, quibus crux superemineat. Crux et candelabra ex auro, argento, vel alio metallo deaurato confecta sint.

47. Diebus solemnibus altare floribus frondibusque ornari decet et reliquiae, si quae adsint, apponantur. In altari repositionis Feria Quinta Hebdomadae Majoris decorationes scenicae non permittuntur, nec flores sic disponendi sunt, ac si altari esset in viridario.

48. Tabernaculum sit sat spatiosum, ut duo ciboria contineat, i. e. saltem 12" x 12". Construatur tam alte elevatum ut pars, quae cruci tanquam basis inservit, sit altior quam humana statura, ne sacerdos ad altare ministrans corpore suo crucifixum celare possit. Super tabernaculum collocetur thronus expositionis quem fixum esse decet. Nefas est quidquid praeter crucem superimponere tabernaculo.

49. Ciborium debet esse aureum, vel saltem ejus cuppa sit argentea intusque deaurata; idem valet de calice necnon de lunula monstrantiae. Ciborium continens Ss. Sacramentum semper velo serico albi coloris coopertum esse oportet. Praeter vasa Sanctissimum continentia nihil in tabernaculo reponere licet.

50. In sanctuario, quod tapete mundo sit coopertum, scamnum pro clero ponatur. Credentia sit in latere Epistolae.

51. In sacristia ponantur scrinia ad sacras vestes bene conservandas apta. Ubi in sacristia vestes sacrae ad celebrandum assumuntur, loco conspicuo affigatur crux crucifixo ornata versus quam sacerdos ad altare procedens inclinatur. Adsit etiam tabella in qua nomen Episcopi et orationes imperatae legantur.

52. Armarium (ambry) pro sacris oleis conservandis ponendum est in sanctuario vel in sacristia.

53. In construendis ecclesiis curent sacerdotes ut domus Dei, quae est domus orationis, spiret odorem pietatis. Videant ergo ut architecti minime introducant spiritum hujus mundi.

54. Cuilibet ecclesiae campanas esse convenit, quibus fideles ad divina officia aliosque religionis actus invitentur. Can. 1169
Ter in die, hora consueta, fit campanae pulsus in memoriam salutationis angelicae. Tempore paschali loco dictae salutationis *Regina Coeli* dici potest. Campanae pulsu fideles etiam ad orandum excitentur. Ad elevationem infra Missam cantica et organa quiescant et signum campanae detur.

55. Ecclesiae in quibus sanctissima Eucharistia asservatur, praesertim parochiales, quotidie per aliquot saltem horas fidelibus pateant. Can. 1266

56. Orationes, pietatis exercitia et imagines insolitae ne introducantur neve permittantur in ecclesiis vel oratoriis sine revisione et expressa Nostra licentia. Cf. can. 1259, 1279

57. A periculo incendii maxime cavendum est. Cum experientia doceat quadraginta ex centum incendiis originem ducere ex incuria acolytorum, sacerdotes summa industria hujusmodi periculum avertant. Arca ferrea a furibus incendiisque secunda aut in sacristia aut alio in loco, ubi commode fieri potest, locanda est.

§ 2. De Expositione SS. Sacramenti

58. Benedictio cum Sanctissimo Sacramento dari non potest, ne a Regularibus quidem, absque Ordinarii venia, cujus est et tempus et locum definire. In hac Expositione saltem duodecim cerei ardeant; sacerdos pluviali ac velo albo utitur et duplicem thurificationem Sanctissimi faciat. Ubi haec fieri nequeunt, sollemnis Expositio omittenda est. Ante *Tantum Ergo* et post benedictionem alios hymnos ab Episcopo approbatos vel preces etiam in lingua vernacula cantari vel dici licet. Dum benedictio datur, campanulae ter pulsantur.

59. Sanctissimae vero Eucharistiae cultum promovere cupientes, indulgemus ut sollemnis benedictio consueto ritu dari possit in ecclesiis, in sacellis monasteriorum vel communitatuum religiosarum, semel eadem die, sequentibus diebus:

In Dominicis et festis de praecepto;
 In festis primae et secundae classis;
 Bis in hebdomada per Quadragesimam praeter Dominicam;
 In festo Ss. Cordis Jesu;
 Quotidie per octavam Commemorationis Solemnis Corporis Domini Nostri Jesu Christi;
 Prima feria VI. uniuscujusque mensis;
 Primo et ultimo die anni scholastici;
 Quotidie per novenas vel tridua solemnia;
 Quotidie tempore missionis vel exercitiorum spiritualium;
 Die 31. Decembris, si speciale exercitium in gratiarum actionem cum concursu populi instituitur;

In persolvendis devotionibus mensis Maii, qui pia populi christiani devotione erga Beatissimam Mariam Virginem est sacer, bis infra hebdomadam, praeter Dominicam, fieri potest;

Item quotidie per integrum mensem Octobrem, additis diebus primo et secundo Novembris, si rosarium una cum litanis Lauretanis et oratione in honorem S. Joseph publice post meridiem coram Sanctissimo recitetur;

In Commemoratione Solemni Corporis Domini Nostri Jesu Christi et per totam octavam tum in Missa, tum in devotione vespertina Ss. Sacramentum solemniter exponere et benedictionem iterato impertire licet. Per hanc octavam licet etiam Missam et Vesperas coram Sanctissimo celebrare.

Quodsi Ordini alicui religioso vel societati S. Sedes aliquid amplius indulserit, illud omnino incolume manere volumus. Extra autem hujusmodi privilegium, de quo fide dignum Nobis exhibeatur documentum, nolumus benedictionem dari, vel Expositionem fieri, nisi prout supra, vel de venia Nostra speciali, et salvis in omnibus S. Congregationis Rituum hac de re decretis.

60. In privata Expositione Ss. Sacramenti ostium tabernaculi aperitur, pyxis autem non extrahitur. Sex cerei accendantur; sacerdos superpelliceo et stola coloris diei vel alba utatur; duplici thurificatione Sanctissimum incensetur. Idem hymni liturgici et oratio ac in Expositione solemnii cantentur. Expositione privata finita sacerdos det benedictionem cum Ss. Sacramento in pyxide recondito, utens

S.R.C. Nov.
30. 1895

Ephem.
Liturg.

XXIV, p. 684
Cf. can.
1274, 1

velo albi coloris. Expositio privata ex quacumque causa rationabili ad arbitrium rectoris haberi potest.

§ 3. De Vesperis

61. Diebus Dominicis et festis Vesperae integrae in omnibus ecclesiis decantentur. In ecclesiis mere parochialibus, ubi non adest obligatio chori, Vesperae quae ad devotionem populi diebus dominicis et festivis cantantur, desumi possunt ex alio quolibet officio, e. g. de Ssmo Sacramento, vel de B. M. V. In Vesperis, sicuti in Missa cantata, hymni in lingua vernacula prohibentur. Decret. Auth.
n. 3624, 12

62. Vesperae propter alia pietatis exercitia nunquam omittendae sunt. Ubi vero cantus Vesperarum ob aliquod verum impedimentum impossibilis evadat, earum loco rosarium B. M. V. cum litanis Lauretanis publice recitetur.

63. Sacerdos superpelliceo et pluviali sit indutus, stola tamen ne utatur, nisi benedictio cum Sanctissimo immediate subsequatur. Si Vesperae a capitulo de sequente dicendae sunt et festum sequens diversum a praecedente colorem exigit, color sequentis jam ab initio adhibetur. Incensatio haberi debet, etiamsi unus sit tantum sacerdos paratus. In fine cantatur *antiphona B. M. V. Pater et Ave* ad initium secreto dicuntur, *Dominus vobiscum, Fidelium animae etc., Dominus dei nobis etc., Divinum auxilium etc.*, sine ulla vocis variatione cantantur, cum hoc tamen discrimine, quod *Dominus vobiscum* clara voce enunciandum est, reliqua vero voce submissa.

§ 4. De Luminaribus Liturgicis

64. Ad omnes sacras vel liturgicas functiones cerei adhiberi debent. In Missa privata a sacerdote celebrata duo cerei ardeant, in Missa cantata quattuor, in Missa solemni sex. In Missa privata Episcopi adhibeantur quattuor cerei in altari et unus in bugia; in Missa pontificali ab Ordinario dioeceseos cantata addatur septimus. Ad Vesperas communes accendantur quattuor cerei, sex autem ad Vesperas solemnes. Si ad augendam solemnitatem plura praeter numerum requisitum luminaria addere placeat, ut e. g. in Missa lecta parochiali, ex alia materia decenti suppleri possunt. S. R. C.
7. Sept. 1850

Can. 1271

65. Coram tabernaculo, in quo Sanctissimum asservatur, una saltem lampas diu noctuque continenter luceat, nutrienda oleo olivarum vel cera apum; ubi vero oleum olivarum haberi nequeat, Ordinarii loci prudentiae permittitur ut aliis oleis commutetur, quantum fieri potest, vegetabilibus.

§ 5. On Church Music

66. No other music is allowed in the churches and chapels of this diocese than that which has been examined and approved by the Church Music Commission, and we desire that all rectors and choir masters have a copy of the official catalogue for reference. The teaching of vocal music, including Gregorian Chant, must form part of the general school-curriculum, and we especially recommend Congregational Singing for children (particularly boys) and adults.

67. Catholics should not sing or play at non-catholic services and Catholic choirs should be composed exclusively of Catholics who have complied with the paschal precept and who are in sympathy with the Parish School. Members of church choirs should not leave their choir in order to join the choir of another parish without the permission of their pastor. Nor should pastors receive singers from other congregations without such permission. All unbecoming conduct in the organ loft must be banished.

68. At marriages and funerals no music, vocal or instrumental, is allowed except that which is officially approved.

The use of the vernacular language at High Mass, Vespers and Funeral Services is forbidden.

Mutilations, omissions or undue repetition of the sacred text are prohibited.

Deo Gratias after the Epistle and *Laus tibi Christe* after the Gospel are not to be sung by the choir.

During the elevation all singing is forbidden.

The *Benedictus* is to be sung after the elevation.

Choirs should be prepared to respond in the proper tones for the *Ite Missa est* and the *Benedicamus Domino*.

In Requiem Masses the *Dies Irae* and the *Libera* should be sung throughout.

The organ is to accompany and support the chant, not to "drown" it.

During the Orations, Epistle and Gospel, Preface and *Pater Noster* the organ should not be played, and during Requiem Masses it must be silent when the singing ceases.

69. All theatrical themes and marches, all popular, profane and showy compositions may fulfill their purpose in the Concert Hall, but not in Church, and for that reason must be barred. Organists are required to select all organ music for Church services, i. e. Preludes, Interludes and Postludes from the official list of Organ Music. For the use of other instruments than the organ in Church services, the consent of the Ordinary is required.



CAPUT VII.

De Sacramentis in Genere

70. Minister sacramentorum proprius in tota dioecesi est Episcopus, in parochia, parochus ab Episcopo ibi constitutus. Sub gravi prohibetur, ne praeter casum necessitatis sacerdos sine Episcopi vel parochi proprii venia subditos alienos ad sacramenta admittat, exceptis sacramentis poenitentiae et Ss. Eucharistiae in ecclesia recipiendis. Si quis tamen sacerdos alia sacramenta subditis alienis administraverit, statim tum nomina in registis inscribenda tum oblationes hac occasione receptas ad proprium parochum transmittat.

71. Cum sacramenta sint pretiosa gratiae et salutis fluenta ex Christi morientis latere manantia, ministri, qui tamquam dispensatores mysteriorum Dei illa in populum fidelem derivant, saepe in mentem sibi revocent sancta sancte, id est reverenter ac religiose, esse tractanda. Verba distincte et articulatim pronuncientur, totus agendi modus conscientiam rei sacrae exprimat et fideles ad firmam fidem devotionemque intimam excitet. Populus de sacramentis et praeparatione religiosa illis praemittenda diligenter instruat. Fideles ritus orientalis recipere possunt sacramenta in ecclesia

Balt. II.
n. 207-208

ritus latini in locis ubi non est ecclesia et sacerdos ritus orientalis, et vice versa. Calices, ciboria aliaque vasa, quae in sacrificio Missae vel administratione sacramentorum adhibentur, rector ecclesiae sive ipse sive per alium sacerdotem saltem semel in anno, nempe hebdomada sancta, lavet. Rector stricte se in conscientia obligatum esse sciat curare, ut altare, crux, candelabra, lampas, lintheamina sacra, vestimenta, fons baptismalis aliaque ad sacrificium Missae vel sacramentorum administrationem spectantia, imo tota ecclesia, sint munda et decora.

72. Caeremoniae fideliter et sancte juxta Rituale Romanum vel ejus Excerpta servantur, quocunque alio rituali excluso. Lingua latina semper adhibenda est; licet tamen in administratione baptismi lingua vernacula repetere, quidquid in Excerptis versum invenitur. In matrimonio contrahendo sponsi interrogentur et consensum expriment lingua vernacula. Praeter necessitatem, sacerdotes in administratione omnium sacramentorum veste talari, superpelliceo et stola coloris, quem ritus postulat, sint induti. Ob moram in sacramentis infirmorum administrandis cavendam, in parvo sacculo seposita semper praesto sint tenuis vestis talaris, superpelliceum, stola et rituale.

Balt. II.
n. 209-220

73. Adsit etiam vel in sanctuario vel in sacristia sic dictum armarium, intus serico violaceo contextum, in quo sacra olea asserventur. Sacra olea non in vasis vitreis, sed ex argento vel stanno confectis contineantur. In nulla ecclesia desit sacrarium, in quod ablutiones corporalium, purificatoriorum et vasorum sacrorum, necnon aqua baptismalis jam adhibita, caeteraque hujusmodi juxta rubricas immitantur. Sacrarium intra ipsam ecclesiam, subter quam aqua defluat, tuto loco sit ita collocatum ac operculo contextum, ut accessus hominum et animalium contingere nequeant. Rector omnino curet, ne sacristae vel aliae personae aquam sordidam vel alia hujusmodi in sacrarium projiciant, quippe quod sacer sit locus. Purificatoria, pallae et corporalia, in Missae sacrificio adhibita, antequam lotricibus lavanda tradantur, a clerico in majoribus ordinibus constituto, abluantur et aqua deinde in sacrarium fundatur.

Cf. can.
1306, 2

Cf. can. 1269 74. Tabernaculum, in quo Ss. Sacramentum asservatur, regulariter debet esse ligneum. Ad tutius tamen Ss. Eu-

charistiam custodiendam satius est ligneum tabernaculum in arca ferrea includi. Intus coopertum sit albo velo serico vel tela sive aurea sive argentea, nisi totum sit deauratum. Thronus, in quo Sanctissimum exponitur, simili modo sit ornatus. Velum ejusdem materiae ac coloris intra ostiolum tabernaculi dependeat. Tabernaculum sera firma obcludatur; duae adsint claves deauratae, quae tuto loco cum clavis fontis baptismalis et armarii custodiantur. Tabernacula gyrantia prorsus prohibentur. Liceat personis honestis, imprimis religiosis, qui a rectoribus ad munus sacristae deputantur, sacra vasa vacua tractare, cum magna tamen reverentia ac nonnisi mediante velo. In sacramentorum administratione pecunias exigere sacerdoti non licet.

Cf. can.
1306, 1

CAPUT VIII.

De Baptismo

§ 1. Regulae Generales

75. Statuimus, ut quam primam fontes baptismales juxta universalem Ecclesiae praxim in omnibus ecclesiis erigantur et sub clave custodiantur, prope quos omnia quae ad administrationem sacramenti Baptismatis pertinent, nitide servantur. Singulis parochis mandamus ut in ecclesia parochiali fontem baptismalem, qui est locus proprius baptismi sollemnem administrandi, non solum provideant sed etiam adhibeant.

Cf. can. 773

76. Patrinus saltem unus sub gravi adhiberi debet, neque licet plures quam duos adhibere, quorum unus sit vir, altera mulier. Sacerdos de patrinorum idoneitate inquirat, priusquam ad baptizandum procedat, ad praecavendum scandalum si eos rejicere teneatur. In casu necessitatis novitii et religiosi professi cum permissu superiorum tamquam patrini admitti possunt; clerici vero in sacris constituti licentiam expressam Ordinarii requirunt.

Cf. can.
764-7

Cf. can. 766

77. Nomina baptizandis imponenda, in quantum fieri potest, sint nomina Sanctorum, neve permittantur nomina fabulosa aut ridiculosa, vel inanium deorum vel impiorum

Cf. can. 761

ethnicorum. Quod si id parochi consequi non poterunt, nomini a parentibus imposito addant nomen alicujus Sancti. In hoc casu sacerdos in prima interrogatione omnia nomina exprimat, in sequentibus autem formulis et precibus nomen tantum Christianum repetat. In libro autem baptizatorum omnia nomina recenseantur. Meminerint sacerdotes quam magni sit momenti, ut in libro baptizatorum inscribantur nomina omnium quos baptizaverunt; quod quam primum post baptismum fieri districte jubemus. Si baptismus nec a proprio paracho nec eo presente administratus fuerit, minister de ipso collato quamprimum proprium ratione domicilii parochum baptizati certiore reddat.

Can. 778

Testimonium Baptismi

A.D. 19... die... mensis... baptizatus(a) est
 N.N. natus(a) die...
 mensis... A.D. 19... ex N.N.
 et N.N.
 Patrimi:
 Baptizans:
 N. N.
 Parochus
 Ecclesiae S.
 Apud....., Mo.
 Die... mensis... 19..

78. Prohibemus ne unquam sacerdotes extra ecclesiam hoc sacramentum conferre audeant, praeter mortis imminetis periculum. In casu aliquo extraordinario Episcopus, justa et rationabili de causa, permittere potest ut baptismus solemnis in domo privata administretur. In aliis vero casibus quum Baptismus privatus ob mortis periculum domi conferendus est, sacerdos, stola alba indutus, omissis ante Baptismum dicendis vel agendis, catechumenum statim aquae infusione rite baptizet. Postea vero, si tempus adsit et ad manum chrisma habeatur, liniat eum in vertice, linteolum candidum imponat, candelamque incensam ei porrigat. In ritibus autem omissis postea in ecclesia supplendis ordo in Rituali praescriptus servandus est. Quoniam Baptismi sacramentum omnino ad salutem est necessarium maxime cavendum est, ne ejus collatio nimis differatur. Ideo moneantur parentes ut infantes infra hebdomadem post natiuitatem ad ecclesiam deferant baptizandos.

Cf. can. 776

Cf. can.
770-1, 773

79. Acatholicorum infantes quos ipsi parentes afferunt baptizandos, licet baptizare, quoties probabilis spes affulget catholicae eorum educationis. Infans infidelium, etiam invitis parentibus, cum in eo versatur vitae discrimine, ut prudenter praevideatur moriturus, antequam usum rationis attingat, licite baptizatur. Can. 750

80. Curent sacerdotes ut fideles adhibeant, si fieri poterit, obstetrices et medicos catholicos propter rationes obvias. Praeterea curent, ut omnes fideles, praesertim medici, nutrices atque obstetrices privati baptismatis conferendi modum rite calleant. Cf. can. 743

81. Sacrum chrisma et sanctum oleum, quod et catechumenorum dicitur, quorum usus est in Baptismo, necnon et sacrum oleum infirmorum, eodem anno sint ab Episcopo de more benedicta in Feria V. in Coena Domini. Curet parochus ut ea suo tempore quam primum a proprio Ordinario petat, et tunc vetera in ecclesia comburat. Veteribus oleis, nisi necessitas cogat, ultra annum non utatur. (*Rit. Rom.*) Cf. can. 735-6

82. Ubi fons baptismalis deest, aqua secundum formulam in Rituali Romano ad usum Missionariorum in Am. Sept. praescriptam benedicatur. Fons baptismalis bis in anno consecrari debet, i. e. Sabbato Sancto et in vigilia Pentecostes. Rector curet, ut presbyter vel clericus, si possibile sit, in sacris constitutus nova olea recipiat. Non licet sacra olea ab Episcopo consecrata per societatem mercatoriam (Express Co.) ad sacerdotes transmittere; neque licet mittere per officia postalia (Mail); sed deficientibus clericis licet ea mittere ad sacerdotem per viros laicos, modo constet de eorum fidelitate. Quodsi aliquod adhuc exstet impedimentum, idem parochus vel per se vel per alium sacerdotem benedicat fontem sine sacrorum oleorum infusione, quae privatim opportuno tempore fiet, nisi aliquem baptizare debeat; tunc enim in ipsa benedictione solemni vetera olea infundat. Talis fons in baptismo adhibetur usque ad vigiliam Pentecostes quando fons cum novis oleis benedicetur. S. C. O.
1. Maii 1901
et 14. Jan.
1903; et
S. C. R.
31. Jan. 1896

§ 2. De Baptismo Neo-Convertorum

83. In neo-convertis ad fidem excipiendis servetur norma S. C. O. die 20. Julii 1859 praescripta, quae in Excerptis ex Rit. Rom. invenitur:

1. Si baptismus absolute conferatur, nulla sequitur abjuratio nec absolutio, eo quod omnia abluit sacramentum regenerationis.

2. Si baptismus sit sub conditione iterandus, hoc ordine procedendum erit: a) abjuratio, seu fidei professio; b) baptismus conditionalis; c) confessio sacramentalis cum absolutione conditionata.

3. Quando denique validum judicatum fuerit baptisma, sola recipitur abjuratio, seu fidei professio, quam absolutio a censuris sequitur. Si tamen nonnunquam ejusmodi neo-conversus valde desideret, ut ritus in ejus baptismo olim omissi hac occasione suppleantur, sacerdos huic pio voto morem gerere utique liberum habet.

§ 3. Benedictio Mulieris post Partum

84. Puerperae, si post partum benedici cupiant, hanc functionem a sacerdote petant, qui sub ritu in Rituali Romano praescripto eas publice in ecclesia et nunquam in domibus benedicat. Tantummodo illae mulieres jus ad hanc benedictionem habent, quae ex matrimonio legitimo pepererunt.

CAPUT IX.

De Confirmatione

85. Animarum rectores circa festum Pentecostes vel alio tempore bene viso fideles suos edoceant de sacramenti Confirmationis divina institutione, de ejus dignitate atque salutaribus effectibus, ita ut adulti, qui hoc sacramentum quacumque ex causa nondum susceperint, ad illud digne suscipiendum tandem alliciantur, et parentes maximam dent operam ut liberi temporibus statutis ad idem sacramentum bene instructi ac pie accedant.

86. Rectoris est sive per se, sive per suum assistentem sacerdotem liberos aliosque confirmationem suscepturos omni qua par est diligentia instruere et praeparare. Patrini ha-

beantur, saltem unus pro maribus, una pro feminis. Nomina ministri, confirmatorum, parentum et patrinorum, diem ac locum confirmationis parochus inscribat in peculiari libro; si vero personae confirmatae non fuerint baptizatae in parochia in qua confirmatae sunt, eorum nomina ad parochum baptismi transmittat ut confirmatio in baptizatorum librum referatur. Cf. can. 798.

Testimonium Confirmationis

A.D. 19....die.....mensis.....confirmatus(a) est
N.N....., baptizatus(a) die.....
mensis.....A.D.....

Parentes: N.N.....et N.N.....

Patrinus(a):

Confirmans: Revmus.....

Quam confirmationem velis, quaeso, in libroum Baptizatorum referre.

N. N.....

Parochus

Ecclesiae St.....

Apud.....Mo.

Die.....mensis.....19.....

87. Quandocumque hoc sacramentum pluribus administrandum erit, schedulas quasdam, quibus nomina confirmandorum inscribantur, singulis a sacerdote dari convenit, quas Episcopo sacramentum administraturo exhibeant candidati. Parochi ne omittant confirmandos monere, ut de consuetudine Ecclesiae in Confirmatione nomen alicujus Sancti addant nomini quod in Baptismo acceperunt. Ordinarie pueri a pastore vel alio sacerdote cum pastoris permissione ad confirmationem adducantur. Expensae Episcopi occasione confirmationis incurrendae solvantur voluntariis fidelium oblationibus de quibus in libris parochialibus nulla mentio fiat.



CAPUT X.

De SS. Eucharistia

§ 1. De Devotione erga SS. Eucharistiam

88. "Nullum sacramentum est isto salubrius, quo purgantur peccata, virtutes augentur et mens omnium spiritualium charismatum abundantia impinguatur. Offeritur in Ecclesia pro vivis et mortuis, ut omnibus prosit, quod est pro salute omnium institutum. Suavitatem denique hujus sacramenti nullus exprimere sufficit, per quod spiritualis dulcedo in suo fonte gustatur, et recolitur memoria illius, quam in sua passione Christus monstravit, excellentissimae caritatis. Unde ut arctius hujus caritatis immensitas fidelium cordibus infingeretur, in ultima coena, quando Pascha cum discipulis celebrato transiturus erat de hoc mundo ad Patrem, hoc sacramentum instituit tamquam passionis suae memoriale perenne" (*S. Thomas Aquinatus*). Sacerdotes, qui ministri sunt ac dispensatores hujus mysterii, tenera devotione erga Ss. Eucharistiam ipsi hauriant ex fontibus Salvatoris; verbo et exemplo in cordibus fidelium amorem erga hoc sacramentum inflamment; parvulos omnibus quibus possunt modis ad Christum in tabernaculo habitantem ducant ac trahant. Missae aliisque officiis ecclesiasticis inservire pueri ut speciale privilegium habeant, iique bene instituantur, ut hoc cum decore ac reverentia praestare possint.

§ 2. De Sacrificio Missae

89. 1. Missa in ecclesiis saltem benedictis celebranda est. Si in aliqua statione ecclesia deest, Missa in domo decenti celebrari potest. Speciali facultate Episcopi ob-
 tenta idem aliquando licet in aliis locis ab ecclesia longe
 distantibus, ut fideles aetate proveci vel infirma valetudine
 laborantes Sacro interesse et ad sacramenta accedere pos-
 sint. Benedictio loci praemittatur, quoties Missa in domo
 privata celebretur. Non licet Missam celebrare in templo
 haereticorum vel schismaticorum, etsi olim rite consecrato
 aut benedicto.

2. Parochi stricte tenentur applicare Missam pro populo
 omnibus Dominicis aliisque festis diebus de praecepto, etiam
 suppressis.

Balt. II.
 n. 362
 Cf. can. 822

Can. 823

Cf. can. 466

3. Missa sic dicta parochialis cum cantu esse debet. Ante Missam parochialem sive cantatam sive lectam diebus Dominicis aspersio aquae lustralis habeatur a sacerdote per ecclesiam incedente. Praecipimus etiam ut, nisi aliter a Nobis decernatur, omnes in dioecesi Nostra sequantur elenchum Missarum, hymnorum et canticorum, confectum a Commissione pro cantu ecclesiastico, ita ut in Missa sive cantata sive solemni, in Vesperis et Benedictione cum Ss. Sacramento nihil, quod a Commissione rejectum est, cantetur. Balt. II.
n. 361

4. Sacerdotes Missam legentes vel canentes ab altari nunquam discedant, nisi quando id praecipiant rubricae aut ad concionem adstantibus habendam; neve sacrificium interrumpant recitando preces, etiam ab Ordinario praescriptas. Balt. II.
n. 364

5. Missae celebrandae initium ne fiat citius quam una hora ante auroram vel serius quam una hora post meridiem. Can. 821,1

90. In nocte Nativitatis Domini inchoari media nocte potest sola Missa conventualis vel parochialis, non autem alia sine apostolico indulto. Can. 821,2

In omnibus tamen religiosis seu piis domibus oratorium habentibus cum facultate sanctissimam Eucharistiam habitualiter asservandi, nocte Nativitatis Domini, unus sacerdos tres rituales Missas vel, servatis servandis, unam tantum quae adstantibus omnibus ad praecepti quoque satisfactionem valeat, celebrare potest et sacram communionem petentibus ministrare. Can. 821,3

§ 3. De Asservando Ss. Sacramento

91. Asservari debet Ss. Sacramentum in ecclesia cathedrali et in quavis ecclesia parochiali, ut quolibet tempore ad infirmos deferri possit. In aliis vero ecclesiis vel sacellis asservari potest aut ex lege aut ex Pontificio indulto. In uno tantum loco cujuscunque ecclesiae custodiatur super corporali mundo et in tabernaculo decenter ornato. Nihil praeter Sanctissimum in tabernaculo reponere licet; neque fas est quidquid praeter crucem superimponere tabernaculo, ita ut tabernaculum pro basi inserviat, neque vasa florum vel quid simile ante ostiolum retinere. Abusus vero, si forte alicubi irrepserit, habitandi vel dormiendi in ea parte domus religiosae, quae supra altare est sita, prorsus eliminan-

Balt. II.
n. 265-267
Cf. can. 1268

duſ est. Tempore expositionis privatae vel publicae interiorem partem tabernaculi cum lampadibus electricis in ea collocatis illuminare non licet.

Balt. II.
n. 268
Cf. can. 1272

92. Renovatio Sanctissimi ſemel in hebdomade fiat. Sacerdos veteres hostias distribuatur vel ſumat, quando novas conſecrat, ſemperque tali occasione ciborium purificet. Particulae conſecrandae ſint recentes.

Maxime curent paſtores ut genuinam materiam pro Sacro celebrando procurent. Vinum ab iis tantum mercatoribus ematur, qui ſint vere Catholici et de genuinitate vini quod pro Sacro conficiendo venditant et de ſua honeſtate et probitate teſtimonium a ſuo Ordinario commendatum adferre poſſint.

§ 4. De SS. Eucharistiae Administratione

Cf. can.
859, 3

93. Tempus, quo praeceptum communionis paſchalis impleri poteſt, currit a quarta Dominica Quadrageſimae uſque ad Dominicam Ss. Trinitatis inclusive. Suadendum fidelibus ut huic praecepto ſatisfaciant in ſua quiſque parochia. Ss. Eucharistia fidelibus intra Miſſam ſtatim poſt communionem ſacerdotis celebrantis generatim adminiſtrari decet: nam orationes, quae in Miſſa poſt communionem dicuntur, non ſolum ad ſacerdotem, ſed etiam ad alios communicantes ſpectant; ex rationabili tamen cauſa extra Miſſam adminiſtrari poteſt.

Can. 868

Sacerdoti celebranti non licet Eucharistiā intra Miſſam distribuere fidelibus adeo diſtantibus ut ipſe altare a conſpectu amittat. Menſa ſuper quam in eccleſia communio ſacra distribuatur, linteo mundo contexta ſit oportet. Licet etiam adhibere mappam in modum pallae confectam vel patenam cum manubrio, quae a communicantibus ipsis ſuſtentari poteſt.

94. Quando communio extra Miſſam adminiſtratur, ſacerdos manus lavet et ſuperpelliceo ac deſuper ſtola coloris officii diei vel coloris albi ſe induat. Si ſacerdos communionem immediate ante vel poſt Miſſam privatam dare debet, ipsis paramētis Miſſae indutus id faciat. Sacerdos communionem extra Miſſam adminiſtrans ad altare reſerſus dicit:

O sacrum convivium, in quo Christus sumitur, recolitur memoria passionis ejus, mens impletur gratia, et futurae gloriae nobis pignus datur. (Alleluia.)

V. Panem de coelo praestitisti eis. (Alleluia.)

R. Omne delectamentum in se habentem. (Alleluia.)

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum. R. Et cum spiritu tuo.

Oremus. Deus, qui nobis sub sacramento mirabili passionis tuae memoriam reliquisti: tribue, quaesumus, ita nos corporis et sanguinis tui sacra mysteria venerari, ut redemptionis tuae fructum in nobis jugiter sentiamus. Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus, per omnia saecula saeculorum. R. Amen.

Tempore paschali dicitur:

Oremus. Spiritum nobis, Domine, tuae caritatis infunde, ut quos sacramentis paschalibus satiasti, tua facias pietate concordes. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat etc. R. Amen.

Interim digitos, quibus Sanctissimum tetigit, abluat et purificatorio abstergat. Postquam Sacramentum in tabernaculo reposuit, sacerdos elevans oculos, extensis et junctis manibus, sine altaris osculo, benedicit communicantes dicens:

Benedictio Dei omnipotentis, Patris ✠ et Filii et Spiritus Sancti, descendat super vos et maneat semper. R. Amen.

Haec benedictio omittitur, si communio ante vel post Missam pro defunctis in paramentis nigris distribuitur.

95. Sanctissimam Eucharistiam distribuere licet omnibus diebus excepta tamen Feria VI. majoris hebdomadae in qua solum licet Sacrum Viaticum ad infirmos deferre. In Sabbato Sancto Sacra Communio nequit fidelibus ministrari nisi inter Missarum solemnia vel continuo ac statim iis impletis. Cf. can. 867

96. Quando communio ad infirmos deferenda est, sacerdos veste talari, superpelliceo et stola indutus, cereis in altari accensis, Sanctissimum ex ciborio in pyxidem infirmorum transferat. Pyxis in bursa decenter ornata et ad Balt. II. n. 264

collum appensa apte includatur et ad pectus alligetur. In deferendo sacerdos stolam albam propriis vestibus cooperatam super humeros habeat. Si Sanctissimum jam antea in pyxide positum fuerit, necesse non est cereos accendere vel vestem talarem et superpelliceum induere, dum pyxis e tabernaculo extrahitur. Hoc modo fiat occulta delatio Ss. Eucharistiae ad infirmos. Ubi tamen fieri potest, Sanctissimum publice et cum pompa ab Ecclesia praescripta deferendum est. Delatio Ss. Sacramenti nonnisi ad infirmos communionis causa permittitur.

Balt. II.
p. 297

97. Fideles edoceantur de iis, quibus cubiculum infirmorum pro administratione Ss. Eucharistiae instructum esse debet. Paretur nempe mensa linteo mundo cooperta, in qua Ss. Sacramentum decenter deponatur. Apponatur etiam crucifixus, duo luminaria et duo vascula, unum scilicet cum aqua benedicta et alterum cum aqua ad digitos ablucendos; praeterea linteum mundum super pectus communicandi ponendum vel mappa ejus mento substernenda. Cubiculum ipsum mundum esse omnino decet.

Can. 858, 2

98. Secundum legem Ecclesiae jejunium naturale omnibus Ss. Eucharistiam recipientibus strictissime observandum est, iis exceptis, qui sacram communionem per modum viatici sumunt. Infirmi tamen qui jam a mense decumbunt sine certa spe ut cito convalescant, de prudenti confessarii consilio Ss. Eucharistiam sumere possunt semel aut bis in hebdomada, etsi aliquam medicinam vel aliquid per modum potus antea sumpserint.

Can. 864

99. In periculo mortis, quavis ex causa procedat, fideles sacrae communionis recipiendae praecepto tenentur. Etiam si eadem die sacra comunione fuerint refecti, valde tamen suadendum, ut in vitae discrimen adducti denuo communicent. Perdurante mortis periculo, sanctum Viaticum, secundum prudens confessarii consilium, pluries, distinctis diebus, administrari et licet et decet.

Can. 854;

4, 5

100. De sufficienti puerorum dispositione ad primam communionem iudicium esto sacerdoti a confessionibus eorumque parentibus aut iis qui loco parentum sunt. Parocho autem est officium advigilandi, etiam per examen, si opportunum prudenter iudicaverint, ne pueri ad sacram Synaxim

accedant ante adeptum usum rationis vel sine sufficienti dispositione; itemque curandi ut usum rationis assecuti et sufficienter dispositi quamprimum hoc divino cibo reficiantur.

CAPUT XI.

De Sacramento Poenitentiae

Regulae Generales

101. Cum nullum sit in ecclesia Dei remedium contra crescentem latius in dies corruptelam, quam Poenitentiae sacramentum, si sancte administretur, nihil magis curare debent confessarii quam ut in hoc ministerio se fideles dispensatores exhibeant.

102. Sacerdos ad confessiones accessurus singulas quas agere debet partes, iudicis nempe, pastoris, medici, ac patris serio mente recolat singulasque re et opere exsequi studeat. Promptum semper paratumque se exhibeat, cum fuerit ad hoc munus obeundum accersitus, et sine mora, omni posthabito negotio, praesto sit. Statuta etiam hora diebus Sabbatis, Dominicis, festis vigiliisque festorum, necnon specialibus devotionis diebus, regulariter in confessionalis adsit, ut ipsius zelo fideles ad hoc sacramentum attrahantur. Diebus Dominicis et festis saltem per dimidiam horam immediate ante primam Missam confessiones audiantur eorum, qui alio tempore facile confiteri nequeunt. Poenitentes peccata sua narrantes sacerdos patienter audiat neve unquam interpellet, nisi ut obscurius dicta melius intelligantur. Etiam atrocia facinora vel turpissima fatentes immoto vultu audiat; neve suspiriis aut aliqua voce vel gestu, mirantis aut horrescentis animi indicia prodant. Quinimmo poenitentem, si timore eum laborare deprehenderit, humanissimis verbis hortetur, ut bono animo et magna fiducia peccata omnia in sinum clementissimi Patris effundere ne erubescat.

Cf. can. 888

Balt. II.
n. 280

103. Ad tribunal sacrum accedens confessarius superpelliceo ac stola violacea sit indutus, salva aliquorum religiosorum consuetudine legitima. Sacramentalis confessionis proprius locus est sedis confessionalis crate instructa et in

Balt. II.
n. 293

Cf. can. 908-10 ecclesia vel oratorio publico aut semi-publico collocata. Nomine ecclesiae etc., non est intelligenda sacristia, nisi sit locus publicus et patens.

Feminarum confessiones extra sedem confessionalem ne audiantur, nisi ex causa infirmitatis aliave verae necessitatis. Confessiones virorum etiam in aedibus privatis excipere licet.

Cf. can. 874, 1 104. Potestas dimittendi et retinendi peccata, quae in radice per sacrum Ordinem confertur, neque licite neque valide sine jurisdictione exerceri potest. Jurisdictionem delegatam ad recipiendas confessiones quorumlibet sive saecularium sive religiosorum confert sacerdotibus tum saecularibus tum religiosis etiam exemptis Ordinarius loci in quo confessiones excipiuntur. Quilibet confessarius ab Ordinario loci approbatus potest religiosum, licet exemptum, absolvere etiam a peccatis et censuris in religione reservatis.

Cf. can. 526 105. Confessarius ordinarius religiosarum diebus et horis statutis confessiones audiat. Ipsius munus ad tres annos coarctatur; Ordinarius tamen eum ad secundum, imo etiam ad tertium triennium confirmare potest. Confessarius extraordinarius Quattuor Temporibus confessiones audiat neve, si extra haec tempora requiratur, difficilem se praebeat. Si quae forsitan extraordinario confiteri nolint, saltem ejus monitionem accipiant ac benedictionem petant. Ad audiendas confessiones personarum saecularium cum communitate religiosa degentium, e. g. alumnorum vel famulorum, speciales facultates in hac dioecesi non requiruntur.

Confession of Sisters

Cf. can. 876 a) **In their convents.** In order to hear validly and licitly the confessions of religious Sisters, either in simple or solemn vows, and their novices, secular as well as religious priests need special jurisdiction from the Ordinary of the place where the community is established. All contrary particular laws and privileges are revoked.

Cf. can. 522 b) **Outside their convents.** If a Sister goes for her peace of conscience to any confessor approved by the local Ordinary, in any church, public or semi-public oratory, the confession is licit and valid. Any privilege to the contrary of Or-

ders and Congregations is revoked. The superioress cannot forbid the Sisters to go to confession outside the convent nor is she allowed to inquire about it, nor are the Sisters obliged to tell her.

Exceptions: Canon 523 grants a Sister who is seriously ill, though not in danger of death, permission to call any approved priest of the diocese to hear her confession as often as she wishes during such illness. Outside the case of serious illness, if the Sisters wish to call a confessor other than their regular confessor, they must choose one who is approved for that purpose by the Bishop: and the Bishop is urged in Canon 521 to appoint several priests who may be readily called when a special confessor is desired by a Sister.

106. *Singulis Nostris sacerdotibus potestatem damus, ut infra dioecesim Nostram quemvis sacerdotem alienum facultates in sua dioecesi habentem delegare valeant ad suam suorumque domesticorum confessionem recipiendam.*

107. *Sacerdotes nullum poenitentem inducere conentur, ut ipsis solis peccata confiteatur, ne libertas ab Ecclesia concessa ullo modo minuatur. Imo rectores aliquoties in anno parochianis suis opportunitatem praebeant alii sacerdoti confitendi, nempe tempore paschali, occasione quadraginta horarum vel aliis diebus opportunis. In parochiis ubi fideles diversarum linguarum versantur, rectores aliquoties in anno confessarios aptos ad audiendas talium confessiones advocent. Aliquando forsitan praestat etiam neo-conversos primam confessionem non coram eo sacerdote, qui eos in fide instruxit, sed coram alio instituere.*

108. *Satisfactio non sit tantum ad novae vitae remedium et infirmitatis medicamentum, sed etiam ad praeteritorum peccatorum castigationem. Injungat igitur sacerdos salutarem et convenientem satisfactionem, quantum spiritus et prudentia suggererint, habita ratione status, conditionis, sexus, aetatis ac dispositionis poenitentium. Videatque, ne pro peccatis gravibus levissimas poenitencias imponat, ne, si forte peccatis conniveat, alienorum peccatorum particeps efficiatur. Poenitencias pecuniarias, nisi specialis ratio id requirit, nunquam imponat, neve tales sibi ipsi applicet confessarius, vel quidquam tamquam ministerii sui praemium*

Cf. can. 887

petat aut accipiat. In ipso confessionali ne stipendia quidem Missarum accipiantur.

109. Lege naturali ac divina constitutum est, ut peccata
 Cf. can. 889-90 in confessione exposita aeterno silentio premantur. Non
 solum cum aliis, sive clericis sive laicis, colloquendo, sed etiam
 Balt. II. concionando dum vitia reprehendit, qua maxima potest
 n. 290 sacerdos solitudine caveat, ne locus adsit suspicandi ipsum
 scientia ex sacramenti hujus administratione hausta abuti.
 Nunquam a poenitente petat veniam aliis revelandi, quae in
 confessione audivit, vel cum ipso poenitente de iis extra tri-
 bunal loquendi. Si talis venia sponte a poenitente offertur,
 ne accipiat. Si forte vera et proprie dicta obligatio denun-
 ciandi exorta fuerit, denunciatio per ipsum poenitentem fiat
 vel per alium, quem ipse elegerit. Nullo modo sacerdos id
 oneris ultro suscipiat, neve nisi invitus poenitenti id ab eo
 postulanti morem gerat: quo in casu poenitens denuncianda
 extra confessionem sacerdoti innuat. Illicitum est confes-
 sario iis denegare absolutionem et Ss. Eucharistiam, qui
 secundum ipsius confessarii iudicium non sufficienter con-
 tribuunt ad sustentationem ecclesiae.



CAPUT XII.

De Sacramento Extremae Unionis

110. Sacerdotes infirmos opportune visitare debent eos-
 que hortari ut sacramenta moribundorum suscipiant, dum
 Cf. can. 944 pleno rationis usu gaudent, ut sic uberiorem fructum perci-
 pere possint. Teste S. Jacobo inter praeclaros Extremae
 Unionis effectus recensenda est non solum animae a pec-
 catis ablutio, sed et sanitatis corporalis restitutio. Studeant
 igitur animarum curatores repellere insulsissimam opinionem,
 ne superstitionem dicamus, inter non paucos vigentem, quod
 receptio illius sacramenti sit mortis independentis indicium.

111. Nunquam licet ultima sacramenta denegare mori-
 bundo sub praetextu, quod avaritia ductus nihil unquam
 ipse contulerit in commodum ecclesiae vel pastoris. Si forte
 sacerdoti aegrotos invisenti contigerit dare consilium de rerum

temporalium dispositione, caveat religione quam maxima non tantum a reatu, sed vel ab omni avaritiae specie ac suspitione. Onus autem sive describendi sive exequendi testamentum, nisi pro clericis, constanter recuset sacerdos, nec unquam nisi gravissima de causa puerorum tutelam in se suscipere consentiat.

112. Extrema Unctio administrari debet etiam pueris, qui ad usum rationis pervenerunt, quamvis primam synaxim nondum receperunt. In extrema necessitate, quando periculum est in mora, haec formula brevis pro Extrema Unctione adhibetur: *Per istam sanctam unctionem indulgeat tibi Dominus quidquid deliquisti. Amen.* Cessante autem periculo, S. C. O., 25. Apr. 1906 datur obligatio singulas unctiones cum omnibus orationibus Cf. can. 947 in libris ritualibus praescriptis supplendi. Unctio renum semper omittitur. Unctio pedum ex qualibet rationabili causa omitti potest.



CAPUT XIII.

De Sacramento Ordinis

113. Omnia sacramenta ab Ordinis sacramento ita pendent, ut sine illo partim confici et administrari nullo modo queant, partim solemnem caeremoniam et religiosum quodam ritu ac cultu careant. Sacrificium quoque et sacerdotium ita Balt. II. n. 312-316 Dei ordinatione conjuncta sunt, ut utrumque in omni lege exstiterit. Sacerdotum munus et officium est populum christianum imbui sanctae fidei mysteriis, incitare currentes in via mandatorum, vacillantes confirmare et lapsos erigere. Satis inde patet, quanta sacrarum rerum scientia pollere, quanta morum sanctitate enitere debeant. Patet etiam, quanto honore quantaque reverentia populus christianus statum sacerdotalem prosequi teneatur.



CAPUT XIV.

De Sacramento Matrimonii

§ 1. De Matrimonii Dignitate

Ephes. V. 32 114. "Sacramentum hoc magnum est, ego autem dico
Matth. in Christo et in Ecclesia." "Quod ergo Deus conjunxit,
XIX. 6 homo non separet."

Quum matrimonii dignitas et praestantia magis magisque
Cf. can. 1018 apud acatholicos in dies deprimatur, nullum studium omit-
tant sacerdotes quo fideles de ejus sanctitate et obligatione
edoceantur, atque ad illud uti sacramentum magnum vene-
randum inducantur. Opportune moneantur fideles vincu-
lum matrimonii esse indissolubile, et nullo modo posse a
civili auctoritate abrumpi.

115. Quolibet anno Dominica II. post Epiphaniam sermo
gravis fiat de matrimonii sacramento, imprimis de nova
legislatione, de sanctitate, indissolubilitate et obligationibus,
non praetermissis impedimentis.

116. Ne omittat parochus, secundum diversam persona-
Can. 1033 rum conditionem, sponso docere sanctitatem sacramenti
matrimonii, mutuas conjugum obligationes et obligationes
parentum erga prolem; eodemque vehementer adhortetur
ut ante matrimonii celebrationem sua peccata diligenter con-
fiteantur, et sanctissimam Eucharistiam pie recipiant.

§ 2. De Sponsalibus

117. Licet nulla existat obligatio ineundi sponsalia per
Cf. can. 1017 scripturam, tamen, ut sponsalia sortiantur canonicos effec-
tus, necesse est ut fiant per scripturam subsignatam a parti-
bus et vel a parochus aut a loci Ordinario, vel a duobus saltem
testibus. Si vero utraque vel alterutra pars scribere nesciat
vel nequeat, ad validitatem id in ipsa scriptura adnotetur et
alius testis addatur qui cum parochus aut loci Ordinario
vel duobus testibus scripturam subsignet. Sponsalia, inita
absque forma praescripta, sunt invalida pro utroque foro.

118. Sponsalia possunt "celebrari coram quolibet Ordinario aut parochio, dummodo intra limites territorii ejusdem Ordinarii vel parochi." Sed parochus non potest alium sacerdotem delegare, qui vice ipsius, scripturam contractus sponsalitii subsignet. Sacerdotes assistentes non sunt parochi in ordine ad sponsalia. S.C. Conc. 28 Mar. 1908

Suggested Form of Engagement Contract

(when the pastor is a witness)

N. N. son of N. N. living at and
N. N. daughter of N. N. living at
do hereby, freely and unsolicited, mutually promise to enter into
Holy Matrimony before the day of A.D. 19

*In testimony whereof we affix our signatures on this
the day of A.D. 19*

(L.S.)

Witness: Rev., Pastor.
S. Church.
., Mo.

§ 3. De Proclamatione Bannorum

119. Matrimoniorum publicationes fieri debent a parochio proprio. Can. 1023

Si nupturientes in diversis parochiis habitent, proclamationes faciendae sunt in parochia tam sponsi quam sponsae, et parochus, qui matrimonio assistere debet, in scriptis certiore facit parochum alius loci, ut in ecclesia sua consuetas denuntiationes faciat.

Formula Petendi Proclamationes

Reverende Domine:

N. N., parochianus (a) meus (a), filius (a) N. N. et N. N. (née N.), e loco , et N. N., parochianus (a) tuus (a), filius (a) N. N. et N. N. (née N.), e loco , matrimonium inire desiderant. Tibi, Reverende Frater, hisce significo, ut in ecclesia tua consuetas denuntiationes facias atque, si quod

forte detegatur impedimentum canonicum, in tempore certiorum me facere velis.

N. N. Parochus.

Ecclesiae.

Apud., Mo.

Die. mensis. 19.

Can. 1029 120. Si alius parochus investigationem aut publicationes peregerit, de harum exitu statim per authenticum documentum certiorum reddat parochum, qui matrimonio assistere debet.

Formula Testandi Proclamationes Factas Esse

Reverende Domine:

Hisce attestor N. N. et N. N. in ecclesia mea rite proclamatos esse nullumque impedimentum canonicum innotuisse.

N. N. Parochus.

Ecclesiae.

Apud., Mo.

Die. mensis. 19.

121. In Nostra dioecesi non licet pro proclamationibus oblationem petere.

122. In proclamatione bannorum, annunciantur nomina sponsorum et parochiarum; et nomen loci si alter sit ex aliena parochia extra urbem Kansanopolitanam; e. g. "The banns of marriage are announced for the first (second, third) time between John Doe and Mary Roe, both of this parish; or between Mary Roe of this parish and John Doe of St. Mary's parish, Springfield, Mo."

Can. 1024-26 123. Publicationes fiant tribus continuis diebus dominicis aliisque festis de praecepto in ecclesia inter Missarum solemnia, aut inter alia divina officia ad quae populus frequens accedat. Publicationes ne fiant pro matrimoniis quae contrahuntur cum dispensatione ab impedimento disparitatis cultus aut mixtae religionis.

124. Tres proclamationes bannorum faciendae sunt in omnibus ecclesiis, in quibus singulis Dominicis sacrum per-

ficitur. Rectoribus facultatem concedimus, ab una tantum proclamatione dispensandi in missionibus, in quibus bis in mense, a duobus vero proclamationibus, ubi semel in mense vel rarius sacrificium offerunt. Si quandoque expediat ab una vel a pluribus ex hisce publicationibus dispensare, recursus ad Nostram Cancellariam habeatur.

Causae Super Bannorum Proclamationibus Dispensandi:

Si probabilis adsit timor ne matrimonium malitiose impediatur.

Si matrimonium sit necessarium ad damnum vitandum in anima, corpore aut bonis.

Ad scandalum tollendum et impediendum, v. g. sponsa jam cognita fuerit et praegnans.

Si urgente causa in longinquas regiones sponsus sit profecturus.

Si sponsi sint valde senes aut valde dispares conditione, aetate, divitiis, ne pudore perfundantur.

125. Si plures sint Ordinarii proprii, ille jus habet dispensandi, in cujus dioecesi matrimonium celebratur; quod si matrimonium extra proprias ineatur dioeceses, quilibet Ordinarius proprius dispensare potest. Can. 1028, 2

§ 4. De Forma Servanda

126. Ea tantum matrimonia valida sunt quae contrahuntur coram Ordinario, vel paracho, vel sacerdote ab alterutro delegato, intra fines tamen territorii ipsis commissi, praesentibus duobus testibus. Ad salvandam validitatem matrimonii statuimus etiam sacerdotes assistentes in Nostra Dioecesi esse parochos in ordine ad matrimonium. Parochi possunt delegare alios sacerdotes ut intra parochiam delegantis matrimonio valide assistant. In omni autem casu haec licentia assistendi danda est sacerdoti determinato, pro matrimonio determinato. Meminerint sacerdotes illud tantum matrimonium esse validum cui assistit sacerdos qui ipse libere requirit excipitque contrahentium consensus.

Cf. can.
1094-1096

127. Quoad liceitatem, strictissime interdicimus sacerdotibus ne etiam intra fines suae parochiae, assistant matrimonio alienorum subditorum sine licentia eorum parochi vel Nostra.

Cf. can. 1097 Pro regula habeatur ut matrimonium celebretur coram sponsae paracho, eo videlicet in cujus parochia sponsa est domiciliata vel quasi domiciliata vel jam per mensem commorata. Si tamen una pars sit acatholica, a solo paracho partis catholicae dispensatio est petenda et matrimonium celebrandum, salvo semper jure parochi partis catholicae concedendi licentiam, si id sibi bene visum fuerit, ut nuptiae fiant in loco ubi degit pars acatholica.

Can. 1097 128. Parochus qui sine licentia jure requisita matrimonio assistit, emolumenta stolae non facit sua, eaque proprio contrahentium paracho remittat.

Can. 1034 129. Parochus graviter filiosfamilias minores hortetur ne nuptias ineant, insciis aut rationabiliter invitis parentibus; quodsi obnuerint, eorum matrimonio ne assistat nisi consulto prius loci Ordinario.

§ 5. De Matrimoniis Mixtis

Cf. can. 1070, 1060 130. Disparitas cultus seu matrimonium contractum a persona non baptizata cum persona baptizata in Ecclesia catholica vel ad eandem ex haeresi aut schismate conversa, est impedimentum dirimens matrimonium; mixta religio, seu matrimonium inter duas personas baptizatas, quarum altera sit catholica, altera vero sectae haereticae seu schismaticae adscripta, est impedimentum impediens matrimonium. Ecclesia enim semper nuptias inter catholicos et acatholicos improbavit ac tamquam illicitas ac perniciosas habuit, tum ob flagitiosam in divinis communicationem, tum ob impendens catholico conjugii perversionis periculum, tum ob pravam prolis institutionem.

Balt. III. n. 133 131. Experientia constat raro ab Episcopo vel sacerdote pro ineundis ejusmodi nuptiis dispensationem peti, donec res jam eo usque processerit, ut matrimonium per Ecclesiae monita abrumpi posse vix sit sperandum. Hinc aliis etiam temporibus omnis opera in eo ponenda est, ut fideles a mixtis istis conjugiiis omnino deterreantur. Pastores populum sibi commissum frequenter edoceant de prohibitionem

matrimoniorum mixtorum et de gravibus fidei periculis, quae tum sponso catholico tum proli suscipiendae imminet; examen accuratum de gravibus et canonicis causis instituant, quae ad dispensationem ab hoc impedimento requiruntur; suaviter quidem in modo, sed fortiter in re, sese gerant in exigendis cautionibus necessariis; post celebratas mixtas nuptias invigilent, ut conditiones a conjugibus promissae observentur et effectum sortiantur. Meminerit insuper sacerdotes prohibitum esse, ne talia foedera in ecclesia ineantur neve in iis contrahendis ritus sacer vel vestis sacra adhibeantur.

Balt. II.
n. 334-336
Cf. can. 1164

Cf. can. 1102

132. Dispensationes ab impedimentis mixtae religionis et disparitatis cultus petendae non sunt nisi:

- a) urgeant justae ac graves causae;
 - b) cautionem praestiterit conjux acatholicus de amovendo a conjuge catholico perversionis periculo, et uterque conjux de univera prole catholice tantum baptizanda et educanda;
 - c) moralis habeatur certitudo de cautionum impletione.
- Insuper, cautiones regulariter in scriptis exigantur et conjux catholicus moneatur de obligatione conversionem conjugis acatholici prudenter curandi.

Cf. can.
1061; 1062

133. Sequitur formula promissionum in duobus exemplaribus coram rectore a nupturientibus subscribendarum, quorum unum cum causis canonicis et petitione dispensationis ad Episcopum mittatur, alterum in archivio ecclesiae asservetur.

Ante-Nuptial Agreement.

I. To be Signed by Applicants for Dispensation from the Impediment of Disparity of Cult or Mixed Religion.

I, the undersigned, not a member of the Catholic Church, being desirous of contracting marriage with, a member of the Catholic Church, before a Catholic Priest, duly authorized, propose to do so with the understanding that the marriage bond thus contracted be indissoluble, except by death, and I do promise to the aforesaid, that all the children of either sex, born of my marriage with, shall be baptized and educated in the Catholic religion, even if should happen to be taken away by death; and moreover, that I will by no means whatsoever

hinder or obstruct the said.....in the exercise of the said Catholic religion. I also promise that no other marriage ceremony than that by the Catholic priest shall take place.

In testimony whereof, I have signed this document aton this....day of19.....

Signed in the presence of.....
.....
.....

Witnesses

II. To be signed by the Catholic Applicant.

I, the undersigned, about to marry.....do faithfully promise that all the children of either sex born of my marriage with.....shall be baptized and educated in the Catholic religion. I also promise that no other marriage ceremony than that by the Catholic priest shall take place.

Signed.....

III. To be signed by the Rector.

I, the undersigned, do hereby certify that.....signed the foregoing in my presence, and for reasons assigned I recommend that the dispensation be granted.

Given at.....this....day of19.....

Pastor of.....Church.

134. Subsunt excommunicationi latae sententiae Ordinario reservatae catholici, qui matrimonio uniuntur cum pacto explicito vel implicito ut omnis vel aliqua proles educetur extra Catholicam Ecclesiam.

Cf. can. 2319, I n. 2

135. Enixe desideramus ut rectores, ante petitionem dispensationis, curent partem acatholicam diligenter erudire in religione catholica, praesertim quoad mutuas conjugum obligationes et obligationes parentum erga prolem.

136. Matrimonia mixta in domo parochiali sunt celebranda; non vero in domo sponsorum sine speciali licentia episcopi a parocho in scriptis obtenta. In missionibus, ubi non est domus parochialis, sacerdos potest assistere matrimoniis mixtis in domo sponsi vel sponsae sine licentia Ordinarii.

137. Attente exploretur utrum dispensandum sit super mixta religione, an super disparitate cultus, vel potius super mixta religione et disparitate cultus ad cautelam.

138. Si agitur de matrimonio inter unam partem catholicam et alteram, quae fidem abjecit, distinguendum est: Cf. can. 1065

1) Si altera pars alicui falsae religioni vel sectae sese adscripserit, habetur impedimentum mixtae religionis. (Cf. supra n. 130.)

2) Si notorie catholicam fidem abjecit, etsi ad sectam acatholicam non transierit, res referatur ad Episcopum, qui circumstantiis consideratis ea decernat, quae magis expedire judicaverit.

139. Parochus, inconsulto Ordinario, ne assistat matrimonio catholicorum qui sunt notorie societatibus ab Ecclesia damnatis adscripti; neque eorum qui sunt publici peccatores aut censura notorie innodati et ad sacramentalem confessionem accedere aut cum Ecclesia reconciliari recusant. Cf. can. 1065-6

140. *Mixta Religio* and *Disparitas Cultus* are major impediments. A dispensation from a major impediment is null and void if the motive or final cause given in the petition be untrue. Can. 42

§ 6. De Testimonio Baptismi Collati

141. Nisi baptismus collatus fuerit in ipso suo territorio parochus exigat baptismi testimonium ab utraque parte, vel a parte tantum Catholica, si agatur de matrimonio contrahendo cum dispensatione ab impedimento disparitatis cultus. Can. 1021, 1

Debet etiam authentice constare de baptismo partis acatholicae. Acatholico dicenti se esse baptizatum ne facile credatur: experientia enim constat tales saepe falsa asseverare, inepte putantes se sic gratiam inire cum sacerdote.

142. Ad collatum baptismum comprobandum, si nemini fiat praejudicium, satis est unus testis omni exceptione major, vel ipsius baptizati iusiurandum, si ipse in adulta aetate baptismum receperit. Can. 779

§ 7. De Statu Libero Probando

143. Pars acatholica, nisi parochus sit bene nota, teneatur certis argumentis probare se a conjugali vinculo esse liberam.

144. Nupturientes quivis, qui ex loco dissito advenerint, certa debent proferre documenta suae libertatis a ligamine aliisque impedimentis. Ad hoc tempestive moneantur ut procurent sibi litteras testimoniales parochi illius loci ubi domicilium, saltem ultimo, habebant, aut aliter per testes vel etiam per juramentum probent suam libertatem. Si agatur de exteris qui annos quattuor et decem nati ad Americam venerint, stricte mandamus ut certa in scriptis testimonia, nisi aliter evidenter constet, de statu libero praebeant.

Cf. can. 1032

145. Vagi matrimonium contracturi authentica documenta vel testes fide dignos de statu libero afferant vel, his deficientibus, juramentum de libertate praestent. Quo facto sacerdos documenta ad Ordinarium transmittat ab eoque licentiam assistendi matrimonio obtineat.

Formula Juramenti de Statu Libero

When the supplementary oath is to be administered, the petitioner, in presence of the pastor and two witnesses, with right hand raised or placed on the Gospel book, makes same in the following (or similar) terms:

I, N. N. swear before God that I am not bound in any bond of marriage; that I have not promised marriage to anyone, save to N. N., whom I intend to marry; and that, to the best of my knowledge, there exists between us two no impediment to marriage. So help me God and these His Holy Gospels.

Witnesses:

Sworn and subscribed to before me this . . . day of . . .
19 . . .

Pastor
St. Church
., Mo.

§ 8. De Dispensationibus

146. Causae praecipuae dispensandi super impedimentis dirimentibus sunt:

Aetas feminae superadulta (sc. excedens annum vigesimum quartum).

Angustia Loci i. e. si nempe femina nequeat in loco originis vel domicilii invenire paris conditionis virum, nisi consanguineum, vel affinem, vel haereticum vel non-baptizatum.

Copula habita cum haeretico vel non-baptizato et per praegnantiam vel alio modo propalata.

Nimia partium familiaritas, ex qua scandalum timetur, vel unius partis infamia.

Matrimonium cum impedimento dirimente jam initum, et maxime susceptae vel suscepturae prolis legitimatio.

Periculum matrimonii civilis, vel coram ministello.

Periculum defectionis a fide.

Impossibilitas dissuadendi partem Catholicam a tale matrimonio.

Spes fundata conversionis partis acatholicae.

147. Remember that it is the Catholic party who needs the dispensation. Non-Catholics have no full membership in the Church. They are unacquainted with its laws, and for that reason it is out of place for them to present themselves either to the priest or bishop to ask for a dispensation. Nor is it rutable for the Catholic party to apply in person to the Bishop. The application for a dispensation should be made in person by the Catholic party to the priest of the parish in which the person resides, and the pastor, having prepared the petition according to the requirements of canon law and diocesan regulations, sends it to the Chancery. The Catholic party, if not poor, should deposit the prescribed dispensation fee with the pastor, who remits it with the application. Inability to pay should be mentioned in the petition, v. g. *oratores nihil solvere valent*. Both name and surname of the petitioners should be clearly written. *Initials only are not sufficient*. The document granting the dispensation must be preserved in the parish archives.

148. The alms to be imposed for Papal dispensations are according to the financial condition of the petitioner:

a) in the first degree of affinity or the second degree of consanguinity from ten to twenty-five dollars; b) dispensations for other degrees of consanguinity or affinity from ten to fifteen dollars; c) five dollars for all other dispensations.

For dispensations from the proclamation of the banns the following fees will be asked: \$2.00 to dispense from one proclamation, \$3.00 from two, and \$5.00 from three proclamations.

§ 9. De Sanatione in Radice

Cf. can.
1138; 1140

149. Matrimonii in radice sanatio est ejusdem convallidatio, secumferens, praeter dispensationem vel cessationem impedimenti, dispensationem a lege de renovando consensu quae concedi nequit, nisi consensus, antea praestitus, adhuc perseveret.

Formula ad petendam Dispensationem ab Impedimento Mixtae Religionis vel Disparitatis Cultus cum Sanatione in Radice

Die . . . mensis . . . 19 . . .

Reverendissime Domine:

Ego infrascriptus sacerdos Dioecesis Kansanopolitanae humillime supplico Illmae Dominationi Vestrae ut vi Facultatis Apostolicae sanare in radice dignetur matrimonium inter N. N. catholic et N. N. acatholic die m 19 coram magistratu civili (ministro non catholico) attentatum cum impedimento mixtae religionis (disparitatis cultus).

Causa petitionis est impossibilitas (difficultas) solito modo renovandi consensum.

a) *An consensus in utroque conjuge perseveret?*

b) *An consensus possit renovari sine gravi incommodo?*

c) *An pars acatholica revere recuset?*

N.B. Petitur facultas absolvendi conjugem catholicum ab excommunicatione (si incurratur).

*Illmae Dominationis Vestrae,
Addmus servus,*

*N. N. Parochus
Ecclesiae S.
Apud Mo.*

150. Dispensatione concessa, fient:

1) Absolutio ab excommunicatione si incurratur.

2) Declaratio sanationis, e.g. "ego auctoritate Apostolica mihi concessa, matrimonium a te contractum cum N.N. in radice ejus sano et consolido, prolemque susceptam et suscipiendam legitimam declaro, in nomine Patris et Filii et Spiritus Sancti."

151. Porro 1) Nomina viri et mulieris inscribenda sunt in archivis parochiae, e. g.

Die . . . m 19 ego infra-
scriptus, vi facultatis a Revmo Ordinario N.N.
mihi concessae, matrimonium attentatum inter N.N.
et N.N. sanavi in radice, sublato impedimento
. servatis omnibus de jure servandis.

N.N. Parochus

2) Autographum documentum concessae sanationis servetur in archivis parochiae, et exemplar authenticum Catholicae parti sedulo custodiendum tradatur.

§ 10. De Matrimonii Fidelium Celebratione

152. Matrimonium mane in ecclesia cum Missa celebrandum est, in qua sponsi Ss. Eucharistiam sumant et, quando juxta rubricas licet, benedictionem nuptialem recipiant. Prohibetur celebratio matrimonii in domo privata, nisi in aliqua missione ecclesia desit; vel noctu, nisi contubernium speciem matrimonii habens in periculo mortis receptione sacramenti coonestari debeat; vel extra Missam, nisi oblatio Ss. Sacrificii fere impossibilis evadat.

Cf. can.
1108; 1109

153. In celebratione nuptiarum observantur omnia, quae in Rituali et Missali Romano praescripta sunt. Benedictio nuptialis fieri debet infra Missam. Per illam intelliguntur illae preces, quae in Missa pro sponso et sponsa post *Pater Noster* et *Ite missa est* vel *Benedicamus Domino* sequuntur.

Parochus coram duobus saltem testibus sponso de consensu in matrimonium interroget. Post matrimonii celebrationem, finita oratione *Confirma hoc*, sponsi testesque ad genuflexoria pro eis praeparata recedant. Omnis luxus profanus, apparatus vel ornatus pomposus et vestitus immodestus, quibus populus vere scandalizatur, semper detestandi ac fugiendi sunt, praesertim in templo Dei.

154. Benedictio nuptialis omittenda est:

- 1) tempore clauso;
- 2) si mulier sit vidua et benedictionem ipsam in aliis nuptiis jam acceperit;
- 3) in matrimoniis mixtis.

Quoties benedictio nuptialis omitti debet, prohibetur etiam "Missa votiva pro sponso et sponsa," et pariter inhibetur commemoratio pro sponso et sponsa in Missa de die.

155. Quolibet anni tempore matrimonium contrahi potest, non autem solemniter (sc. cum benedictione nuptiali) tempore vetito, nisi id Ordinarius ex justa causa permittat.

Cf. can. 1108
S. R. C.,
14 Junii, 1918

§ 11. De Matrimonii Inscriptione

156. 1) Celebrato matrimonio, parochus vel qui reapse ejus vices gerit, ipse manu sua, etiamsi alius sacerdos matrimonio adstiterit, quamprimum describat in libro matrimoniorum nomina conjugum eorumque parentum, et sacerdotis aliorumque testium; locum et diem celebrati matrimonii; necnon et dispensationes forsitan concessas.

Cf. can. 1103

2) Item in libro baptizatorum, ubi baptismus conjugis utriusque inscribitur, adnotet conjugem tali die in sua parochia matrimonium contraxisse.

3) Idem statim faciat si quando ab alio parochus recipiet nuntium de nuptiis eorum qui in ejus ecclesia baptizati fuerint.

4) Si alteruter conjugum alibi baptizatus fuerit, matrimonii parochus notitiam initi contractus ad parochum baptismi transmittat.

Formula Notitiae Initi Contractus

Dioecesis Kansanapolitana.

*Ecclesia N. N. Die. mensis A.D.
....., Mo.*

Reverende Domine:

*Tibi renuntio N. N. filium (am) N. N.
et N. N. natum (am) die. mensis 19..
et in parochia tua baptizatum (am) hic hodie matrimonium
contraxisse cum N. N. filio (a) N. N.
et N. N.*

*Quod matrimonium velis, quaeso, in librum Baptizatorum
referre.*

N. N. Parochus.

N.B. Transmissio notitiae et descriptio in libro baptismatorum est obligatoria, et quidem sub gravi.

§ 12. De Reconciliandis Catholicis, qui coram Ministro
Acatolico vel Magistratu Civili Matrimonium Inierunt

157. Postquam decretum S. C. C. diei 2. Aug. 1907 vim legis habere coepit, i. e. a die Pascae anni 1908,* fideles ob impedimentum clandestinitatis nec coram magistratu civili nec coram ministro haeretico valide matrimonium contrahere possunt. Si quis nihilominus tale connubium attentaverit, sciat se maximi peccati reum esse et perniciosi scandali causam praebere, non solum ob gravem inobedientiam contra praeceptum Ecclesiae, sed praesertim propter publicum concubinatum, cum tale matrimonium sit nullum. Ii, qui coram ministro haeretico contrahere conantur, etiam excommunicationem Episcopo reservatam ipso facto incurrunt. Antequam tales catholici, qui aliter quam coram parochio et duobus saltem testibus matrimonium inire conati sunt, in pacem cum Ecclesia redire et sacramenta recipere possint, sequentia praestare tenentur:

Cf. can.
2319, 1 n. 1

1) Debent aut hanc conjunctionem dissolvere aut parati esse ad matrimonium legitime ineundum.

2) Ii, qui in excommunicationem inciderunt, obtenta per rectorem facultate Ordinarii ad absolvendum, in eccle-

*Nota—Decretum *Ne temere* vim legis habere incepit a die 19. mensis Aprilis, 1908; Novus Codex Juris Canonici a die 19. mensis Maji, 1918.

sia coram aliquibus saltem testibus juxta modum in rituali Rom. traditum ab excommunicatione absolvi debent. Quae absolutio in foro externo sine dispensatione Ordinarii nunquam omittenda est.

3) Scandalum in Missa parochiali resarciri debet a sacerdote qui formulam reparationis a contrahentibus prius subscriptam publice legat.

Quibus omnibus praestitis in sacramento poenitentiae absolvantur et, nisi connubium dissolutum fuerit, coram parcho et duobus saltem testibus matrimonium contrahant. Interim sponsis in eadem domo habitare non licet, nisi propter gravissimas causas ab Episcopo probandas et datis cautionibus debit. Si in mortis periculo absoluti vel etiam in matrimonium legitime conjuncti supervixerint, postea ad publicam retractationem scandali tenentur. In quibusvis tamen casibus prorsus occultis publica retractatio omittenda est; propter alias graves causas Episcopus dispensationem ab ea concedere potest. Sacerdos prohibetur eos in matrimonium conjungere, quos post matrimonium in facie Ecclesiae contractum coram ministro haeretico vel magistratu civili consensum renovaturos esse noverit.

Cf. can.
1063, 2

Formula Reparationis

158. I,.....having, in defiance of the laws of the Catholic Church, gone before a Protestant minister (or justice of the peace) to be married, and thereby given great scandal, do publicly acknowledge my fault, and hereby authorize the Rev.to read this my declaration before the congregation present in St.....church on Sunday,.....19..

I humbly beg forgiveness of God for my sins, and pardon of all the faithful whom I have scandalized.

Witnesses:

.....
.....

N. B. a) If just reasons convince the pastor that the publication of the apology should be dispensed with in a particular case, the following clause is to be added to above petition: *Peto ut cum publica retractatione in ecclesia benigne dispensare digneris.*

b) The apology should be enclosed with the application for faculties to absolve. It will be returned together with the faculties granted and should be preserved in the parish archives.

Formula Petendi Facultatem Absolvendi ab Excommunicatione

159.

Die . . . mensis . . . 19 . . .

Reverendissime Domine;

Peto facultatem absolvendi ab excommunicatione N. N. . . .
 . . . qui matrimonium civile cum N. N. . . .
 acatholic . . . coram ministro haeretico attentavit.

Humillimus tuus in Christo,

N. N. . . . Parochus

Ecclesiae S. . . .

Apud . . . Mo.

Formula Absolutionis ab Excommunicatione

Sacerdos, superpelliceo et stola violacea indutus, stans
 dicit:

Kyrie eleison. Christe eleison.

Kyrie eleison. Pater noster (secreto).

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

V. Salvum fac servum tuum (ancillam tuam).

R. Deus meus, sperantem in te.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus. Deus, cui proprium est misereri semper et par-
 cere; suscipe deprecationem nostram, ut hunc famulum tuum
 (hanc famulam tuam) quem (quam) excommunicationis catena
 constringit, miseratio tuae pietatis clementer absolvat. Per
 Dominum nostrum Jesum Christum Filium tuum: qui tecum
 vivit et regnat in unitate Spiritus Sancti Deus, per omnia
 saecula saeculorum. R. Amen.

Auctoritate apostolica, qua fungor in hac parte, absolvo te
 a vinculo excommunicationis quam incurristi, et restituo te

sacrosanctis Ecclesiae sacramentis, communioni et unitati fidelium in nomine Patris et ✠ Filii et Spiritus Sancti. Amen.

§ 13. De Causis Matrimonialibus

160. Iis omnibus, qui matrimonio conjuncti sunt, praecipimus, ne inconsulta auctoritate ecclesiastica, tribunalia civilia adeant ad obtinendam separationem a thoro et mensa. Nullus sacerdos aut vicarius causam matrimonialem sua auctoritate dirimere praesumat, sed res ad Nostrum tribunal est referenda, ubi juxta regulas juris dijudicabitur.

Priests should, in justice, offer no encouragement to a person seeking a declaration of nullity unless all the requirements indicated below as essential can be fulfilled. The decision that an attempted marriage was invalid is one of the most serious that a Bishop is called upon to make, and is surrounded by the Church with the most stringent safeguards. No petitioner, therefore, can entertain hope of marriage until the Church has given a decision in his favor; and until such a decision has been placed in his hands, no priest should countenance the least preparation for its celebration.

Can. 1069, 2

161. Quamvis prius matrimonium sit irritum aut solum quolibet ex causa, non ideo licet aliud contrahere, antequam de prioris nullitate aut solutione certo constiterit.

162. For the guidance of the Reverend Clergy in preparing cases for the Matrimonial Court of the Diocese the following information and instructions are necessary:

1) Final decisions in marriage cases can be given by the Diocesan Court on the following grounds:

- Disparity of Worship;
- Sacred Orders;
- Solemn Religious Profession;
- Ligamen;
- Consanguinity;
- Affinity;
- Spiritual Relationship.

Can. 1990

Other cases must be appealed and re-tried by a higher tribunal, with consequent indefinite delay.

Even the above seven cases can be decided favorably only on presentation of evidence proving beyond reasonable doubt the existence of the alleged impediment.

2) The following documents must be procured before the process can be begun; and no case should be presented without them.

In cases of annulment on account of

a) Disparity of Worship:

- 1) Certificate of the contested marriage.
- 2) Certificate of the baptism of one party.
- 3) Sworn statement of competent witnesses to the non-baptism of the other.

N.B. If the baptized party was a Catholic, a certificate that no dispensation or revalidation was granted must be procured from the Chancery of each diocese in which the couple has resided.

b) Ligamen:

- 1) Certificate of bigamist's first and second marriage.
- 2) Proof of identity of bigamist in both these marriages.
- 3) Proof that first marriage was valid.
- 4) Proof that second party to the first marriage was living when bigamist attempted second marriage.

c) Pauline Privilege:

- 1) Certificate of marriage.
- 2) Sworn statements of competent witnesses to the non-baptism of each party contracting said marriage.
- 3) Certificate of the subsequent Catholic baptism of the party desiring to remarry.
- 4) The reply of the unbaptized party to the canonical interpellation.

N.B. The requisite documents, together with a petition outlining the case, should be sent to the Chancery. The petition should be made in the name of the Catholic party. The certificate of divorce should be presented if the parties to the contested marriage have been divorced. Age, parentage, and birthplace, as well as the present residence of the parties to the contested marriage should also be given. The annulment of the marriage must be recorded in the baptismal and

matrimonial registers of the place where the celebration of the marriage is found on record.

163. On October 16th, 1919, the Pontifical Commission for the Interpretation of Canon Law declared, that cases affecting the nullity of marriages on account of Defective Form (scil. *post Decretum Ne Temere*) may be decided without a judicial process or intervention of the defensor vinculi *ab Ordinario ipso, vel a Parocho, consulto Ordinario, in praevia investigatione ad matrimonii celebrationem.*

The investigation or authentic verification of Defective Form should embrace:

- 1) Certificate of civil marriage.
- 2) Certificate of baptism of the Catholic party.
- 3) Certificate from Chancery of each diocese in which the couple lived as reputed man and wife that no sanatio or revalidation was granted.

§ 14. De Impedimentis Abrogatis

164. Impedimenta in Novo Codice abrogata sunt sequentia:

- 1) Impedimentum disparitatis cultus inter personam non baptizatam et personam baptizatam extra Ecclesiam catholicam, nec ad eam ex haeresi vel schismate conversam;
- 2) Impedimentum consanguinitatis in quarto gradu lineae collateralis;
- 3) Impedimentum affinitatis in tertio et quarto gradu;
- 4) Impedimentum affinitatis ex copula illicita;
- 5) Impedimentum honestatis publicae ex sponsalibus;
- 6) Impedimentum honestatis publicae ultra secundum gradum;
- 7) Omne impedimentum cognationis spiritualis excepto inter baptizantem et baptizatum et inter baptizatum et patrum.

Fontes duplicis impedimenti, affinitatis et publicae honestatis, mutantur; fons primi est matrimonium validum, fons secundi est matrimonium invalidum et concubinatus publicus et notorius.

§ 15. Extracts from the Laws of Missouri Pertaining to Marriage

165. a) The following marriages are null and void in Missouri:

Between parents and children; grandparents and grandchildren; brothers and sisters, either of whole or of half blood; first cousins; whites and negroes; whites and Mongolians; uncles and nieces; and aunts and nephews. Sec. 8280, Revised Statutes of Mo. 1909

b) The marriage license must be returned to the Recorder of Deeds within ninety days from date of issue. Sec. 8284, R. S. 1909

c) Common law marriages are recognized in Missouri.

d) Legal adoption is no diriment impediment in this state.

e) A girl may legally marry without consent of parent or guardian at the age of 18 and a boy at the age of 21.

f) The State Law does not require those about to marry to have a residence in Missouri.

g) A marriage license issued in another state is not recognized in Missouri. Sec. 8283, 4 R. S. 1909

h) Marriage may be solemnized by any judge of a court of record, or any justice of the peace, or any licensed or ordained minister of the Gospel who is a citizen of the United States. Sec. 8282, R. S. 1909



CAPUT XV.

De Zelo Animarum

§ 1. De Predicatione Verbi Divini

166. Pascere oves sibi commissas est juris divini; unde diebus dominicis ceterisque per annum festis de praecepto proprium cujusque parochi officium est, "plebes sibi commissas, pro sua et earum capacitate, pascant salutaribus verbis, docendo ea quae scire omnibus necessarium est ad salutem, annunciandoque eis cum brevitate et facilitate sermonis vitia quae eos declinare et virtutes quas sectari oporteat, ut poenam aeternam evadere et coelestem gloriam consequi valeant." Parochus huic obligationi nequit per alium habitualiter satisfacere, nisi ob justam causam ab Ordinario probatam. Cf. can. 1344, 1 Conc. Trid. Can. 1344, 2

Primo—ergo concio sit salutaribus verbis, scilicet haustis ex assidua meditatione Sacrarum Scripturarum.

Can. 1347, 2 Divini verbi praecones abstineant profanis aut abstrusis argumentis communem audientium captum excedentibus; et evangelicum ministerium non in persuasibilibus humanae sapientiae verbis, non in profano inanis et ambitiosae eloquentiae apparatu et lenocinio, sed in ostensione spiritus et virtutis exercean, non semetipsos, sed Christum crucifixum praedicantes.

"We see that not a few of our sacred preachers overlook in their sermons the Sacred Scriptures, the Fathers and Doctors of the Church, and the arguments based on sacred theology, and for the most part, make their appeals only to reason. Unquestionably that is wrong, for in the supernatural order, merely human resources are of no help whatever."

Benedict XV
Humani Ge-
neris June 15
1917

Secundo—sit concio facilis, captui audientium accommodata, quin sit rudis et insulsa.

"We would not, however, have it supposed that this studied simplicity of preaching does not require labor and meditation. On the contrary, it requires both more than does any other kind of preaching. It is much easier to find a preacher capable of delivering an eloquent and elaborate discourse than a catechist who is able to impart instruction entirely worthy of praise. It must, therefore, be carefully borne in mind that a person, whatever facilities of ideas and language he may have inherited from nature, will never be able to teach the Catechism to the young and the adult without preparing himself thoughtfully for it. They are mistaken who suppose that in consequence of the intellectual inferiority of the common people they can perform this office in a careless manner. On the contrary, the more uncultured the hearers, the greater is the necessity for study and diligence, in order to bring home to their minds those most sublime truths which are so far beyond the natural understanding of the multitude, and which must yet be known by all, the learned as well as the unlettered, in order that they may attain eternal salvation."

Pius X.
"Acerbo ni-
mis"
Apr. 15, 1905

Tertio—brevis, dimidiam horam non excedens; sit oratio evangelica, taedium audientium evitetur.

Praedicator autem debet esse assiduus in pane Verbi Dei fidelibus frangendo juxta legem a Patribus Tridentinis praescriptam. Amplissimis autem verbis commendamus omnibus et singulis hujus dioecesis sacerdotibus assiduam Cathecismi Tridentini lectionem; inde enim sibimetipsis comparent, deinde vero fidelibus impertiantur saniolem doctrinam.

167. Praecipimus, ut in diebus dominicis et festis solemnibus, etiam aestivo tempore, omnes qui curam habent animarum, per se aut, si legitime impediti fuerint, per alios idoneos inter celebrationem omnium omnino Missarum quibus adstant fideles, sive illae Missae sint cantatae, sive privatae, vel etiam valde mane celebrentur, Evangelium diei occurrentis lingua vernacula distincte legant atque, si tempus patiat, per duodecimam horae partem, populum in lege Domini erudiant, omni consuetudine aut praetextu in contrarium non obstante. Concio vero proprie dicta habeatur in Missa ultima quae apud nos Missa communitatis sive parochialis reputatur.

§ 2. De Catechismo

168. Cum juris divini sit ut rectores animas sibi commissas pascant, nulla est facienda distinctio oves inter et agnos. Erudiendi sunt ergo cum maxima sollicitudine parvuli Christi. Sollicitudo enim parvulorum erat cordi Domino qui dixit: "Sinite parvulos venire ad me, talium est enim regnum coelorum." Unde Patres Concilii Baltimorensis magno cum consilio statuerunt: Volumus ergo, ut rectores ecclesiarum vel eorum vicarii saepius adeant dominicis diebus scholas catechismi, ferialibus autem parochiales, ac etiam collegia seu gymnasia et academias puerorum et puellarum, quae a sacerdotibus non reguntur. Praeceptores sacerdotali caractere non insigniti, sive religiosi sive laici magno equidem sunt adjumento in juvenum institutione, at munus verbi Dei docendi sibi proprium non habent. "Labia enim sacerdotis custodient scientiam, et legem requirunt ex ore ejus."

Balt. III.
n. 217-219

Malach. II. 7

169. Ubi schola catholica deest, sacerdos hora fixa Sabati et Dominicae pueros diligenter instruat. Meminisse debet sacerdos pueros illos qui scholam parochialem minime frequentant, etsi debent et possunt, non esse negligendos,

multo minus repellendos ab instructione catechetica. Neminis licet alios libros catechismi aut historiae biblicae quam ab Ordinario approbatos in pueris instruendis adhibere. Commendamus et desideramus ut catechismus ubique in lingua Anglica doceatur. Absoluto catechismo, qui ad usum scholarum praescribitur, rectores pro pueris in scientia provectoribus aliquo catechismo majore utantur.

170. Quando ii, qui non sunt de ovili Domini, divina gratia adducti Ecclesiae aggregari desiderant, per duos menses et saltem bis in hebdomade, bene omnino et accurate instituantur in veritatibus religionis catholicae, priusquam in gremium Ecclesiae recipiantur. Nemo sacerdos, ne missionis quidem occasione, tales admittere extra periculum mortis praesumat, nisi certo ipse sciat eos ad normam catechismi et pro ipsorum capacitate satis instructos esse. Experientia enim docet neo-conversos religionis ignaros non gloriae, sed dedecori Ecclesiae persaepe fieri.

171. In concionibus visitationeque parochiae rectores magnam adhibeant curam, ut libri pii foliaque catholica in familias introducantur. Valde etiam bibliothecae parochiales commendantur ex quibus libri tum pietati tum instructione necnon recreationi decenti servientes fidelibus suppedientur.

§ 3. De Visitatione Parochiae et de Libro Status Animarum

172. Pastores animarum ad exemplum Boni Pastoris oves ipsis concreditas pascere nequeunt, nisi eas cognoscant. Rector igitur, juxta Prov. 27. 23: "Diligenter agnosce vul-
Cf. can. 470 tum pecoris tui tuosque greges considera," populum sibi commissum per domos visitet inquiratque de familia et unoquoque ejusdem membro; num liberi sint baptizati ac in catechismo bene instructi, num scholam catholicam adeant ac sacro chrismate sint obsignati; num membra familiae societati catholicae aut prohibitae nomen dederint, num ad sacram synaxim per tempus paschale accesserint. Interroget quoque, quae ephemerides quique libri legantur, urgeatque negligentes ad legenda scripta catholica. Videat, num scamna in ecclesia conduxerint eaque cum familia occupent, et delinquentes ad id adigat. Pauperibus scamna gratis concedantur, quamdiu necessarium fuerit. Quod correctione

indiget, corrigat; quod infirmum invenitur, consolidet. In unaquaque visitatione finem certum assequendum sibi proponat. Singulis trienniis rector censum parochialem conficiat et in libro status animarum, qui ad normam Ritualis Rom. exaratus esse debet, describat. Si rector sacerdotes assistentes secum habeat, labores visitationis cum ipsis dividat, ita tamen, ut triennio insequente partes parochiae visitatas permutent.

§ 4. De Regestis Parochialibus

173. In omni ecclesia habeantur libri baptizatorum, matrimoniorum, defunctorum, primam synaxim recipientium, confirmatorum, inventarii, et status animarum. Hi libri ad normam in Rituali Rom. traditam evulgati et ab Episcopo approbati esse debent. Omnis rector librum mortuorum habere in eoque defunctos suae parochiae inscribere debet, etiamsi parochia proprium coemeterium non possideat vel alius sacerdos curam coemeterii communis gerat. Praeterea habeatur liber, in quo inscribuntur scamna ecclesiae locanda et locata, necnon alius continens ordine alphabetico nomina eorum, qui fundos in coemeterio possident, addito pretio soluto vel solvendo. Inscriptiones in regestis parochialibus faciendae statim et sine ulla dilatione atramento et characteribus claris lectuque facilibus fiant. Optimus ordo in his regestis conservandus est, cum sint res gravissimi momenti; et sacerdotes in iis conscribendis negligentes maxima reprehensione dignos se reddunt. Regesta in arca ferrea (*safe*) secure inclusa asserventur. Cf. can. 470

174. Valde commendamus librum Actorum Ecclesiae (*Parish Record*), in quo facta historica de missionis origine et progressu exponantur, uti fundatio, antiquitas et missionis traditiones; in quo etiam notentur nomina parochorum, data die, qua parochiam fuerint ingressi vel egressi vel qua obierint, et in quo fit narratio rerum omnium memoratu dignarum, quae in parochia quotannis gesta sunt, v. g. dedicatio ecclesiae vel scholae, jubilaea, missiones. In hoc libro etiam de verbo ad verbum transcribi possunt omnes litterae authenticae, uti erectionis Viae Crucis, Confraternitatum, sodalitatum, altaris privilegiati, etc.

175. Providendum est, ut in sacristia adsit liber, ex quo in ultima dominica novissimae annunciationes et Missae legendae aliaeque functiones ordinatae fuerunt (*announcement book*), tabella quoque, in qua inscriptae notentur occurrentes per annum speciales obligationes.

176. Non solum libri a Rituali Romano praescripti et libri pecuniae acceptae et expensae (*Journal, Ledger, Inventory*), sed etiam liber historiae vel Actorum Ecclesiae (*Parish Record*), liber rerum annuntiandarum (*Announcement book*) et liber continens litteras Ordinarii de rebus dioecesanis et parochialibus tractantes (*scrapbook*) ad ecclesiam pertinent et nullo unquam titulo a paroco remoto vel resignato repeti atque sibi vindicari possunt.

Cf. can.
843; 844

177. Provideatur liber, in quo numerus Missarum, quibus aut satisfactum jam est aut satisfieri debet, clare et distincte exprimatur.

Cf. can. 470, 4

178. Commendamus, ut omnes parochi proprio parochiae sigillo utantur, quod ex redditibus ecclesiae comparetur et imagine S. Patroni parochiae insignetur.

§ 5. Forbidden Societies

179. There are certain societies which the Church has justly condemned and to which Catholics are not allowed to belong, because they are inimical to sound faith and opposed to her authority.

The following secret societies have been *nominally* condemned by the Holy See so that those who join them are unworthy of absolution. These are:

Freemasons,
Odd Fellows,
Knights of Pythias, and
Sons of Temperance.

Cf. can. 2335

Freemasons are moreover condemned under pain of excommunication.

180. There are other societies which, although not expressly condemned under such penalties can easily be known as forbidden societies from the application of the following rules, viz.:

1) All societies which profess rationalism or naturalism as opposed to revealed Christianity.

2) If any society's obligation be such as "to enjoin secrecy to its members in such a manner that it may not be revealed to the Ecclesiastical authority; or if it requires an oath or pledge of blind and absolute obedience from its members, such a society is to be considered as forbidden, and its members are to be refused sacramental absolution until they actually give it up or seriously promise to renounce it at once. And since the Bishop enjoys not only the right, but also the obligation of investigating, every society that does not allow its secret to be manifested to the Bishop demanding it, is to be judged as refusing submission to the very authority of the Church; and the obedience promised therein to perform every thing commanded without regard to its lawfulness, is to be considered as blind and absolute."

Balt. III.
n. 247

3) If a society appoints for itself a priest or a minister of worship, who may make use of a ritual and special ceremonies, then the members incur the censures decreed against schismatics or heretics, and the society, besides being secret, becomes also schismatical or heretical.

Balt. III.
n. 249

4) If a society works or plots, either openly or in secret, against the Church, or against lawful authorities, then to be a member of it, is to be excluded from the membership of the Catholic Church.

Balt. III.
p. xcvi

181. Praxis sacerdotum hac in re talis esto: Imprimis nunquam affirmant ullam societatem profanam esse licitam neve expresso consensu fidelibus tali se adungere permittant, nisi certo constet eam omnis suspicionis esse expertem. Omnibus quibus possunt viribus enitantur fideles a societatibus suspiciosis arcere vel, si iis jam aggregati sunt, retrahere. Non tamen minis vel denegatione sacramentorum contra fideles procedant, qui non quidem ad nominatim damnatas sed ad suspiciosas societates pertinent easque deserere renunt, nisi prius mandatum aut consensum Ordinarii scriptum obtinuerint.

182. The Odd Fellows, the Knights of Pythias, and the Sons of Temperance were forbidden by the Holy See in 1894. In view, however, of the extreme hardship, some who for many years had in *bona fide* paid their dues in these societies,

Decree,
Jan. 18, 1896

C. S. Off.
27. Jun. 1913

would undergo by losing their insurance, if they were at once to leave these societies, the Holy See, without rescinding its condemnation of said societies, allowed an appeal to the Apostolic Delegate at Washington, D. C. or to the Archbishop of the Province, but only in *each particular case wherein all the four following conditions concur, viz.:*

1) The Catholic member must have joined the one or the other of these societies *before* he was aware of their being forbidden by the Church.

2) There must be no scandal arising, or said scandal must be removed by the timely declaration of the party in question that his *sole* motive in remaining is to prevent his losing the financial benefits to which he has a claim and, moreover, that he will abstain from all intercourse with the forbidden society.

3) The member in question cannot leave the society without serious damage to himself or to his family.

4) There must not be the least danger to himself or to his family of being perverted by the sectaries; and especially the case of sickness or death is to be considered, so that there be not the least danger of an un-Catholic funeral.

§ 6. De Confraternitatibus Piis et Societatibus Honestis

183. Zelus sacerdotis maxime in hoc exhibendus est, ut omni industria iis utatur mediis, quae ad homines a peccatis arcendos et ad virtutis exercitium alliciendos conducunt. Inter quae praecipuum locum habent piae confraternitates, seu sodalitates, quae ab Ecclesia approbatae et ex indulgentiarum thesauro ditatae nostri praesertim saeculi malis corrigendis aptissimae videntur. Ex plurimis piis sodalitatibus sequentes praecipue commendantur: Apostolatus Orationis seu foederatio in honorem Ss. Cordis Jesu; societas Ss. Nominis Jesu; societas Ss. Rosarii; confraternitas scapularis B. V. Mariae de Monte Carmelo; societas S. Vincentii a Paulo; societas tertii Ordinis S. Francisci; societas S. Infantiae; societas Propagationis Fidei; archiconfraternitas perpetuae adorationis Ss. Sacramenti et pauperum ecclesiarum.*

Cf. can.
682, sq.

Balt. III.
n. 256-259

*The aim of this association is: 1) to make Jesus Christ in the Blessed Sacrament better known, loved and adored; 2) to make reparation for the outrages committed against Him in this adorable Sacrament; 3) to assist poor churches and missions which are without the equipment necessary for divine

184. Members of Catholic societies must be Catholics, and they must be Catholics of good repute; who will not scandalize the community by their conduct or disobedience to ecclesiastical authority. They must be Catholics, who comply with the paschal precept, who contribute to the support of the Church and send their children to the Catholic school. Catholic societies must have a spiritual director, and this director must be appointed by the Bishop. Their constitution and by-laws are also subject to the approval of the Bishop, and without his consent no society, once approved, is allowed to change its statutes. A society, which receives or retains members contrary to these regulations, is *not* a Catholic society. Mutual Relief societies should not collect contributions for their benefit from persons who are not members. Only societies of the above character can enter the Church, or take part in processions, with their regalia, military and municipal organizations excepted. At Catholic funerals none other than the banners and regalia of Catholic societies are permitted, the national flag excepted.



CAPUT XVI.

De Scholis Catholicis

§ 1. De Obligatione Catholicae Educationis

185. "Parentes catholicos non solum paterno amore hortamur, sed iis etiam omni qua valemus auctoritate praecipimus, ut dilectissimae proli suae a Deo sibi datae, Christo in baptismo renatae et coelo destinatae, educationem vere christianam et catholicam procurent eamque totam ac toto infantiae et pueritiae tempore a periculis educationis mere saecularis defendant et in tuto collocent; atque ideo eam in

Balt. III.
n. 194-199

Balt. II.
n. 423-434

worship, not only where the work of the association is established, but also in foreign missions.

The Tabernacle Society of Kansas City, Mo., has been canonically affiliated with the Arch-association of Rome and has the power to enroll single persons, or entire parishes, in any part of the world. Every member of the Tabernacle Society enjoys all the numerous indulgences attached to the Arch-association. For particulars address The Tabernacle Society, Cathedral Hall, 412 W. 12th St., Kansas City, Mo.

Cf. can.
1372-1374

scholas parochiales vel alias vere catholicas mittant, nisi forte Ordinarius in casu particulari aliud permitti posse judicet.” Ut omnibus, in quantum vere impossibile non fuerit, occasio educationis catholicae praebeatur, sequentia statuta Concilii observanda sunt:

1) Prope unamquamque ecclesiam, ubi nondum existit, schola parochialis erigenda et in perpetuum sustentanda est, nisi Episcopus ob graviores difficultates dilationem concedendam esse judicet.

2) Sacerdos, qui erectionem vel sustentationem scholae gravi sua negligentia impediatur, vel post repetitas Episcopi admonitiones non curet, meretur remotionem ab illa ecclesia.

3) Missio vel parochia, quae sacerdotem in erigenda vel sustentanda schola adjuvare ita negligat, ut ob hanc supinam negligentiam schola existere non possit, ab Episcopo est reprehendenda ac, quibus efficacioribus et prudentioribus modis potest, inducenda ad necessaria subsidia conferenda.

4) Omnes parentes catholici prolem suam ad scholas parochiales mittere tenentur, nisi vel domi vel in aliis scholis catholicis christianae filiorum suorum educationi sufficienter et evidenter consulant, aut ob causam sufficientem ab Episcopo approbatam et cum opportunis cautionibus remediisque eos ad alias scholas mittere ipsis liceat. Quatenus autem sit schola catholica, Ordinarii iudicio definiendum relinquitur.

186. Ubi schola catholica praesto est, parentes catholici prolem suam scholis publicis committere in conscientia non possunt, nisi ad sic agendum sufficientem causam habeant ac talis causa tamquam sufficiens in casu particulari sit approbata. Scholaribus, qui ex iudicio rectoris cursum scholae suae parochialis jam absolverunt, alias scholas gradus superioris easque publicas, si superior schola catholica non adest, adire permittitur. Quaecumque vero ex causa pueri catholici scholas publicas frequentent, maxime semper cavendum est, ne periculo perversionis quoad fidem vel mores exponantur. Opportunae cautiones et remedia praeter alia sunt instructio in doctrina christiana solito accuratior, frequentior sacramentorum receptio, affiliatio in sodalitatibus. Nulli sacerdoti licet neque parentes neque pueros ob frequentationem scholae publicae a receptione sacramentorum arcere, quin prius speciale in unoquoque casu iudicium Episcopi obtinuerit. Saepissime tamen rectores de harum scholarum

periculis fideles moneant idque omnino curent, ut scholae catholicae nullo modo publicis sint inferiores, imo sint praestantiores.

187. Ubi plures scholae parochiales in proxima vicinitate exstant, ut in urbibus accidere solet, scholares scholas suas adire debent. Si autem aliquando causa rationabilis aliam scholam adeundi adest, rectores facile annuant. Pueri a catholici raro tantum in scholas parochiales recipiantur. Antequam tales admittantur, rector certiore sese reddere tenetur eos bona stirpe ortos morumque bonorum esse. Ab his sine consensu parentum vel custodum requirere non licet, ut doctrinam catholicam addiscant.

§ 2. De Commissione Examinatorum Dioecessana

188. Cum fideles prolem suam scholis catholicis educandam committere teneantur, pro viribus providendum et efficiendum est, ut scholae parochiales nullo modo scholis publicis inferiores inveniantur, sed magis magisque ad eum utilitatis et perfectionis gradum eleventur, quem tum honor Ecclesiae, tum salus non solum aeterna sed etiam temporalis puerorum, tum denique generosa parentum devotio pleno jure postulant. Quoniam vero status et incrementum scholarum maxime ab idoneitate magistrorum dependet, nemo ad munus docendi in schola parochiali admittatur, nisi praevio examine coram commissione examinerum a Nobis designata, se habilem et idoneum probaverit.

Balt. III.
n. 200

§ 3. De Scholis Examinandis

189. Praeter examen magistrorum examinatores magno cum zelo peragent, quaecunque ad uniformitatem disciplinae et profectum scholarum necessaria videntur vel ab Episcopo ipsis imponuntur. Inter quae examinatio ipsarum scholarum maxime eminet. Saltem semel in anno aut ipse praeses aut alius commissionis examinador tempore rectoribus opportuno iisque sat diu antea indicato singulas scholas visitare et examinare debet. Accurate relationes de statu scholarum post haec examina apud praesidem colligantur ab eoque postea ad Episcopum transmittantur.

Balt. III.
n. 204

§ 4. De Sollicitudine Rectoris circa Scholam Parochialem

Balt. III.
n. 202

190. Fidelium mentes a sacerdotibus ita instruantur, ut scholam parochialem quasi partem essentialem parochiae habere assuescant, sine qua ipsius parochiae existentia in futuro periclitetur. Doceantur scholam minime esse opus quoddam supererogatorium a sacerdote sibi ipsi electum, sed onus et officium ab Ecclesia sacerdoti impositum et ab eo religiose, non tamen sine adiutorio fidelium, exsequendum. Eradicetur opinio curam scholae ad illam tantum parochiae partem pertinere, quae directe et actualiter ea pro sua prole utatur, cum fructus et benedictiones, quae ex fide moribusque in schola parochiali conservatis derivantur, in bonum totius communitatis redundant. Uno verbo, fideles post ecclesiam nullum alium locum in majore pretio habeant vel intensiore sollicitudine prosequantur quam scholam parochialem, tamquam fidei morumque conservatorium ac juventutis verè christianae seminarium. Competentem igitur et generosam sustentationem scholis suppeditent viribusque unitis studeant, ut expensis pro schola incurrendis semper pares sint. Parentes pro rerum facultate mensilem contributionem, quae pro singulis pueris exigi solet, prompte et libenter solvant; caetera autem parochiae membra redditus ecclesiae, in quantum pro scholarum sustentatione opportunum vel necessarium sit, creare et augere ne renuant.

191. Rector magistros saeculares conducit et dimittit; regulares autem magistri, contractu inter rectorem et domum religiosam inito, a superiore regulari mittuntur et revocantur. Rector magistris justum salarium assignet et unoquoque mense regulariter solvat. Ipsius rectoris curae omnino incumbit, ut magistrorum salarium debito tempore solvatur, cum magistri ab ipso, etsi parochiae nomine, conducantur. Nunquam licet hoc salarium tamquam debitum ab ecclesia contractum in libro computi vel in annua relatione ad cancellariam mittenda inscribere. Non licet pastori religiosas familias ad munus docendi in schola parochiali admittere vel jam admissas dimittere sine venia Ordinarii. Dissidia, si quae inter parochum et magistros obvenerint et amice componi nequeant, ad Ordinarium referenda sunt.

192. Statuimus ut salarium uniuscujusque magistrae in scholis sit non minus quam trecenta dollaria (\$300.00) per

annum, etiamsi cursus completeretur intra brevius tempus quam decem mensium. Magistris provideri debent ignis, lumen et aqua, et insuper, si longe distat a scholis conventus, in quo habitant, pretium vectionis (*car fare*) in curru publico suppeditandum est.

193. Quum ad parochianos scholarum erectio, supellex, et magistrarum sustentatio pertineant, in illis missionibus, ubi conventus (*academy*) usui scholae parochialis omnino vel partim est adaptatus, inter rectorem et domum religiosam de salario, igne, lumine et aqua semper conveniendum est. In hac re tamen Episcopi approbatio semper necessaria est.

194. Maxime desideramus, ut magistrae et scholares Ss. Sacrificio Missae quotidie intersint, praesertim durante sancto tempore Quadragesimali et mensibus Maji et Octobris. Praecipimus ut pueri et puellae a scholarum magistris in cantu ecclesiastico edoceantur, in choro dirigantur et voce adjuventur, ut in templo Dei hymnos ab Episcopo approbatos digne reddere valeant.

195. Rector diligenter super totam scholam omnesque scholares, super disciplinam ac in studiis profectum invigilet; magistris tum saecularibus tum regularibus praeest; regulas pro scholis sive ab Ordinario ipso sive cum ejus consensu a commissione dioecesana praescriptas fideliter observet easque ab omnibus, ad quos spectant, observandas curet. Ne libri falsis principiis imbuti in scholas irrepant utque unitas in scholis dioeceseos conservetur, nullos licet adhibere libros nisi quos commissio dioecesana determinaverit et Ordinarius approbaverit. Rector ipse per se saltem semel in hebdomada cuicunque gradui scholae doctrinam christianam tum ex catechismo tum ex historia biblica tradat; si sacerdotes habeat assistentes, instructionem religiosam aliaque munera cum ipsis dividat, ita tamen, ut ipse de officiis bene peractis rationem reddere possit. Examinationi scholae ab examinatore peragenda rector continuo intersit, ut videat, num aliqua forte sint emendanda; consilia, si quae ab ipsis post examen dentur, libenter excipiat et exsequatur.

CAPUT XVII.

De Temporalī Missionum Administratione

§ 1. Regulae Generales

Balt. III.
n. 275 196. Cum bonorum ecclesiasticorum administratio et tutela juxta sacros canones Episcopo conveniat, ipsius munus est invigilare, ut in omnibus locis jurisdictioni ipsius subjectis haec bona caute et sapienter procurentur. Sacerdotes res parochiarum temporales secundum statuta dioecesana et sub directione Episcopi diligenter administrent, memores se Deo rationem reddituros esse non solum de animabus fidelium sibi commissis, sed etiam de bonis servitio Dei et Ecclesiae dicatis.

The Bishop will appoint a committee of three priests, whose duty it shall be to assist him in determining what should be done when there is question of building or repairing churches, parish residences, or schools. In future permission to build will not be granted unless half the estimated cost is on hand.

197. Omnes fideles ex propriis ecclesiam et scholam parochialem sustentare sub gravi se teneri sciant. Rectores modo paterno, sed efficaci, ad id praestandum eos inducant, semper exceptis pauperibus, qui quod tribuant non habent. Si ecclesia satis ampla inveniatur, sufficiens numerus scamnorum pro fidelibus procuretur; sin minus, ea pecuniae vel per familias vel per capita collectio adhibeatur quae nomine *subscriptions* audit. Scamna juxta prudens rectoris judicium ad tempus sive brevius sive longius locari possunt. Nulla unquam occasione licebit pecuniam ad foras ecclesiae exigere, ut fideles ingredi et divinis mysteriis interesse possint.

Balt. III.
n. 275 198. Omnes pecuniae tum acceptae tum expensae accurate in libro computi (*account book*) recto ordine describantur. Si rectoris negligentia et gravi culpa error in libro irreperit, ex quo ecclesiae damnum emergit, sciat se in conscientia de hoc damno teneri.

Balt. III.
n. 280 199. Prohibemus ne quis rector aut sacerdos ecclesiae pecuniam in mensa nummularia (*bank*) privato suo nomine depositam teneat, aut mensae libellum (*bank book*) pro hujus-

cemodi pecunia privato suo nomine inscribi permittat. In hoc libello inscribatur nomen ecclesiae, addito *per Rev. N. N., Rectorem*. Si cui ecclesiae notabilis pecuniae summa supersit, quae post longius tantum tempus in usum verti poterit, rector cum Ordinarii consensu in scriptis obtinendo eam ad nomen Episcopi in favorem talis ecclesiae tuto loco colloct. Quod si parochia, aere alieno haud gravata, possidet plus quam decem millia dollariorum (\$10,000), quidquid hanc summam excedit apud Episcopum in usum dictae parochiae custodiendum deponatur.

Cf. can. 1547

200. Prohibemus ne rector ecclesiam, domum pastorem, aut scholam, aut earum suppellectilem, aere alieno centum dollaria excedente gravet nisi prius ad hoc Nostram veniam in scriptis obtinuerit; et haec Nostra venia si in casu dari contigerit, Nos nullo pacto ad debitum solvendum obligat aut obstringit. Vestimenta, candelas, statuas vel alia utensilia benedicere vel eis uti non licet, nisi prius pretium pro eis solutum sit. Prohibemus ne rector, quocumque pretextu, pecuniam a fidelibus in sui aut ecclesiae usum mutuum vel in custodiam accipiat, cum periculum sit ne aere alieno cum ecclesiastici ordinis dedecore obruatur.

201. Nemini licet foundationes Missarum sive in perpetuum sive ad diuturnum tempus accipere sine venia Episcopi in scriptis data et in archivo ecclesiae conservanda vel, si fundatio in favorem communitatis exemptae fiat, sine venia Superioris majoris.

Cf. can.
1546; 1550

202. Aedificia ecclesiastica eorumque supellex contra periculum ab incendiis, fulguribus ac turbinibus oriundum contractu cum societatibus fide dignis sub nomine Episcopi inundo nunquam non secunda reddantur. Contractus (*Insurance policies*) quamprimum a rectore ad cancellariam mitti debent.

Balt. III.
n. 283

203. Ut in translatione rectoris ab una parochia ad aliam omnia ordinate fiant, excepto casu necessitatis sacerdos transferendus circiter unum mensem ante translationem ab Episcopo certior redditur. Tali sacerdoti maximae curae esse debet, ut libros computi, regesta ac inventaria, necnon libellos pecuniae et expensae (*vouchers and receipts*) per auditorem successoris suo in optimo ordine tradere possit. Auditor om-

nes hos libros diligenter examinet atque inquiret, num omnia ad normam statutorum dioecesanorum confecta sint, pansis quaestionibus, si necessarium id duxerit, tum sacerdoti tum aedituis. Etiam sacerdos successor accurate libros inspiciat omnesque informationes necessarias tum a praedecessore tum ab aedituis, si oporteat, sibi comparet. Veritate librorum perspecta omnibusque in bono ordine ad finem perductis, rector recedens, aeditui et rector succedens coram auditore in hujus rei testimonium nomina sua apponant. Auditor ipse nomen suum ultimus signet ac statim Ordinarium certiore faciat omnia recte peracta fuisse. Si autem rector libros computi aliosve ad normam statutorum non habuerit nec rationem reddere possit, nihil fiet donec Episcopi instructio in hac re sit obtenta. Praedecessor pro debitis illegitime a se contractis sponsor est neque aliam parochiam recipere poterit, donec obligationi suae satisfecerit. Debita, etsi nomine ecclesiae contracta, quorum in libris transferendis ratio reddita non est, sacerdotis praedecessoris propria censentur.

§ 2. De Titulo ad Bona Ecclesiastica

204. Ecclesia utpote societas perfecta et supernaturalis a potestate civili plene et absolute independens est, imo multo hac nobilior et superior, quippe quae in hoc mundo quidem sit, non tamen de hoc mundo. Quia vero munera divina non solum pro hominibus, sed etiam inter homines et ab hominibus exerceri debent, Ecclesia his recte fungi non potest, nisi mediis externis utatur. Non tantum igitur ex ordinatione divina, verum ex jure etiam naturali Ecclesiae jus ad bona temporalia competit. Quidquid ergo offertur Deo ejusque cultui consecratur, res sacra est et Ecclesiae propria, ita ut ne donatores quidem id sibi tamquam proprium vindicare possint. Eadem est doctrina catholica de bonorum ecclesiasticorum administratione. Ecclesiae vicarius et interpres in rebus temporalibus administrandis in sua dioecesi est Episcopus. Qui bona ecclesiastica cujuslibet generis per se vel per alios in proprios usus convertere et usurpare praesumpserit aut impedire ne eorundem fructus seu redditus ab iis, ad quos jure pertinent, percipiantur, excommunicationi subjacet.

Balt. III.
n. 264

Cf. can. 1519

Cf. can. 2346

205. Nulli sacerdoti licet, sine Ordinarii venia in scriptis data et in archivo ecclesiae conservanda, nomine ac jure proprio retinere sive ecclesiam, sive scholam, sive domum presbyteralem, sive coemeterium, sive alia bona ecclesiastica, pro quorum acquisitione fideles qualicunque modo subsidia contulerint; sed ea quamprimum transferat in Ordinarium aut in societatem seu corporationem ab eo sancitam. Quodsi quis sacerdos absque permissione Ordinarii titulum talium bonorum proprio nomine retineat, ipso facto suspensionem incurrit.

Balt. III.
n. 280

Sacerdotes summam adhibere debent curam in obtinendis bonorum ecclesiasticorum titulis (*abstracts, deeds*), antequam eos Episcopo probandos exhibeant. Priusquam titulus in tabulis publicis inscribatur (*before recording the deed*), ad cancellariam episcopalem pro examine mittendus est.

Balt. III.
n. 282

§ 3. De Domo Presbyterali ejusque Supellectile

206. Commendamus ut in locis, ubi adsit ecclesia parochialis, adsit quoque domus parochialis, quae simul cum supellectile ecclesiae propria erit. Fidelibus incumbit domum parochialem erigere et supellectile necessaria instruere. Ubi commode fieri potest, domus sita sit prope introitum in sanctuarium ecclesiae, ut aditus ad illud facilis evadat. Praeter conclavia rectoris unum vel alterum cubiculum pro sacerdotibus hospitibus necessarium censetur. Cubiculum famulae a reliqua domo separatum proprioque accessu praeditum esse omnino decet. Quodsi sacerdos propriis sumptibus sine consensu Ordinarii in scriptis obtento supellectilem pro domo presbyterali emerit nec infra annum valorem a parochia obtinuerit, jus ad hunc valorem amittet, nisi Episcopus in scriptis terminum extendat. Si redditus ecclesiae sufficiunt, locus pro balneo adaptari potest. Missio etiam sumptus pro igne et lumine necessarios, necnon pro telephonio si adsit, sustinere debet.

§ 4. De Modis Colligendi Pecunias ad Ecclesiam Sustentandam

207. Media ad sustentationem ecclesiae sunt aut ordinaria aut extraordinaria. Media ordinaria sunt locatio scamnorum, pecunia collecta vel per familias vel per capita, collectae inter Sacrum factae, necnon, ubi contingat, locatio fundi vel domo-

rum ad ecclesiam pertinentium et fœnus ex mutuo perceptum. Media extraordinaria sunt vel generalia vel specialia. Generalia sunt donationes et legata, redditus ex festivitatibus (*fairs, picnics, socials, etc.*) provenientes, collectio pecunie extraordinaria, et similia in generales usus ecclesie destinata. Specialia sunt, quaecunque in fines speciales colliguntur vel tribuuntur, e. g., ad nova aedificia erigenda, ad scholae onera sustentanda, et sic porro. Reditus ex coemeterio sunt inter specialia; si tamen ad procurandum coemeterium non jam necessarij sunt, cum consensu Ordinarii in scriptis obtinendo pro aliis indigentibus ecclesie sive specialibus sive generalibus adhiberi possunt.

§ 5. Fairs and Entertainments

208. The Bishop's permission in writing is required for the holding of fairs, bazars and the like, but these gatherings must not be held on Sundays or Holydays of obligation or on their vigils, or during the seasons of Advent and Lent. Dancing is strictly forbidden on these occasions, and under no circumstance or pretext is a church or a religious institution to accept money that has been made in connection with a dance at any time. All entertainments that may easily become a source of sin as for instance, masquerade balls, are never allowed.

Regarding balls, etc., the Sacred Consistorial Congregation decreed as follows, viz. "that all priests, secular and regular, and other clerics are absolutely forbidden to promote or foster the said balls, even though in aid and in support of pious works, or for any other pious end. Moreover, all clerics are forbidden to be present at these balls if they happen to be promoted by laymen."

209. By instructing their people and explaining this regulation and the salutary reason for its enactment, Pastors should do all in their power to promote its observance. It is needless to say that we have no intention of interfering with any innocent amusement that our people may wish to engage in, such as fairs, picnics and socials, even though the proceeds are to be devoted to some pious and religious purpose. Without special permission of the Ordinary, the Pas-

tor may allow members of Sodalties and other parish organizations to hold entertainments, but only members and their relatives should be invited to attend.

210. It is not allowed, even for pious purposes, to have sacred concerts or organ recitals in any church where the Holy Sacrifice has been offered. Cf. can. 1178

§ 6. Personal Gifts and Inventory of Personal Property

211. When a priest of this diocese, pastor or assistant, on entering a new parish, has any sacred vessels, vestments or other church ornaments, or any articles of house furniture, which belong to him, it is his duty on his arrival to make a record of them as personal property in a special separate inventory, which must be examined and signed by the members of the Church Committee.

212. All articles, which a priest receives as offerings from sodalties or other pious organizations, or also from individual members of the parish, for the use of the church, school or rectory, are church property, and such articles must be left with the church where he resided at the time when they were received. Under no circumstances can a priest consider offerings of this nature personal property, except when this has been *expressly stated by the donors*. Other offerings, however, no matter of what description, which a priest may receive from persons not his parishioners, or from relatives, or on the occasion of his jubilee, or when leaving his parish, belong to him as personal property. This rule also applies to offerings obtained by him from parishioners which are evidently intended and adapted only for the priest's individual use. Balt. III. n. 276

213. All articles, however, intended by the donor and received by the priest as personal property, are the property of the church (where he resided when the articles were received), *if he neglected to enter them in the above mentioned inventory of personal property, examined, approved and signed by the Church Committee, and in case of such neglect a priest cannot claim these articles as his own when leaving the parish*. Nor can the priest's heirs, in case of death, remove or sell such property. This inventory of personal property must

be examined and signed by the Church Committee at the close of each year.

§ 7. The Church Accounts

214. Every parish and mission should have both a *Cash Day Book* and a *Ledger*. The entries in the *Cash Day Book* must be made on the date on which money is received or disbursed. At least once a month the entries of the *Cash Day Book* should be systematically arranged and classified under their respective headings in the *Ledger*. The headings in the *Ledger* should be the same as those found in the *Annual Report*.

a) Write on each page of the *Cash Day Book* the date, i. e., the year, month and day. Enter on the left hand page the various sources from which the money was received, with the amount in each case. Put on the right hand page the items for which money was paid, with the amount and the name of the person or business firm, etc., to whom payment was made.

b) When either page is filled, close the accounts for both pages, drawing a line at the bottom of each. Add the items, write the sums total at the bottom and transfer them to the first lines of the following pages.

c) At the beginning of the year the entries of the preceding year in the *Cash Day Book*, as classified in the *Ledger*, must be summarized and transferred to the *Annual Report*, with the sums total opposite the proper headings.

d) Loans must be entered under cash receipts; both loans and floating debts must be itemized in the statement of "Present Debts." (*See Annual Report blank.*)

e) The cash on hand at the closing of the accounts, on Dec. 31st, must be carried to the account of the following year and entered as *Cash Balance*, for Jan. 1st, on the left hand page of the *Cash Day Book*.

f) If the rector is moved during the year, the accounts must be closed to the date of his removal in the manner described.

g) After closing the accounts, the financial statement, as contained in the *Annual Report*, must be copied into the *Cash Day Book*, and signed by Rector and Church Committee.

§ 8. The Inventory

215. Every Rector should keep an *Inventory*, in which is to be inscribed on the opening pages a description of the church property as it appears on the records of the County Court House. Then, under different headings, a list should be made of all property pertaining to: Cf. can. 1522, 2

- a) **Altar**, (e.g., vestments, sacred vessels, linens, etc.)
- b) **Church**, (e.g., pews, organ, bells, etc.)
- c) **Priest's Residence**, (furniture, etc.)
- d) **School**, (furniture, etc.)
- e) **Sisters' House**, (furniture, etc.)

All Insurance Policies (fire, lightning, and tornado) should likewise be recorded in this book.

Every new article bought should be recorded immediately, and articles no longer in use listed in the margin. At the end of the year this inventory, together with the account books, must be examined by both Rector and Committee.

This inventory is subject to inspection by the Bishop on his visitations, or by any one authorized by him.

The books referred to above should be of uniform size and durable binding. Since accuracy in accounts is an essential qualification in all business transactions, the wording should be concise, the figures plain, the dates correct. All entries should be made with ink. The preservation of these books is of the highest importance, and for that reason they should be kept in a secure place.

§ 9. The Church Committee

216. 1) Every parish and every mission is obliged to have a Church Committee. This Committee is selected by the Pastor and confirmed by the Bishop. It should not be composed of less than two nor more than six members. The term of office expires at the close of each year when the annual church account has been signed and the new board has been appointed as directed by these rules. One half of the board proposed for approval to the Ordinary should be composed of new members who have not served on the Committee during the preceding year.

Balt. III.
n. 287

2) Only those men of the Congregation can be selected as members of the Church Committee, who have attained the age of twenty-one years, who have complied with the paschal precept, who contribute for the support of the church, send their children to the Catholic school, and who are not enrolled as members in any secret or otherwise forbidden society.

3) It is the duty and privilege of the Church Committee to meet with the Rev. Pastor for the transaction of the temporal business of the church. The meetings are to be held on a regular appointed day, usually once a month for churches with a resident Pastor; for missionary stations at least every three months. Extra meetings may be called by the Rev. Pastor for special, urgent business. Minutes of all meetings should be carefully preserved, and the minute book of the Church Committee meetings should be presented annually for inspection to the dean of the district, together with annual report and church accounts.

4) The Committee will assist the Pastor in keeping order in church, taking up the collections, renting pews, receiving pew rent, which is to be turned over to the pastor after divine service, keeping the pew rent and receipt books in good order, and attending to other similar business under the direction of the Rev. Pastor. They further assist in making the proper entries in the account books; in making up the accounts, which they sign after the Pastor both in the book and in the financial report, which is to be sent by the Rector through the auditors to the Rt. Rev. Bishop before the first day of February.

5) When any new ecclesiastical building is being projected, or any business of great importance is to be transacted, the whole matter is first to be discussed at the meeting of the Committee before being submitted to the Bishop for his approval.

6) No act of the Committee, however, is to be of any force unless the Rev. Pastor preside at the meeting, and without his consent nothing is to be done or decided upon in these meetings.

7) It is the privilege of the Pastor to appoint the organist, singers, sacristan, and all such persons as are employed in the service of the altar or the church.

8) If any member of the Committee fail in his duty or proper respect toward the Rev. Pastor he is liable to suspension by the Bishop. If a member resign or die during the term of office, the Pastor with the advice of the remaining members will propose a new member to the Bishop to fill the unexpired term.

9) The rules of the Church Committee are to be read to the Committee in the first meeting either by the Rev. Pastor himself or by one of the members appointed by him, after which the rules as well as the appointments are to be kept in the church books for reference.

CAPUT XVIII.

De Collectis

§ I. De Collectis Dioecesanis

217. Collectae dioecesanae sex sunt, scilicet:

- 1) Pro Indis et Nigris, Dominica I. Quadragesimae.
- 2) Pro Locis Sacris, Feria VI. hebdomadae majoris.
- 3) Pro Seminario, die Paschatis.
- 4) Pro Papa, Dominica I. mensis Julii.
- 5) Pro Orphanis, Dominica I. mensis Octobris.
- 6) Pro Universitate Catholica, Dominica I. Adventus.

Hae Collectae sex dioecesanae in omnibus ecclesiis statutis diebus faciendae et quamprimum ad cancellariam mittendae sunt, summa ordinaria collectae Dominicae in favorem ecclesiae localis deducta.

218. Collecta, quae ordinarie fit in festo Nativitatis Domini, summa ordinaria collectae Dominicae in favorem ecclesiae localis deducta, sic distribuenda erit: duo ex tribus partibus cedunt rectori, tertia autem assistenti. Si habeat duos vel plures assistentes dimidiam partem sibi ipsi retineat et alteram aequaliter inter assistentes distribuat. Si vero non habeat sacerdotem assistentem, collectam rector sibi ipsi adjudicare potest, summa ordinaria collectae Dominicae in favorem ecclesiae localis deducta.

§ 2. De Commissione et Collecta pro Orphanis

219. Cum aequum sit et justum, ut sacerdotes et fideles hujus dioeceseos curam orphanorum habeant, **Commissionem** pro Orphanis constituimus, quae ex sacerdotibus a Nobis electis constabit. In hunc finem quoque praecipimus, ut quotannis in omnibus ecclesiis dioeceseos prima Dominica mensis Octobris collecta pro orphanis facienda sit, quae a rectore ad Cancellariam quamprimum transmitti debet. Commissionis erit in fine uniuscujusque anni de pecuniis acceptis et expensis et de orphanotrophiorum conditione et eorum amelioratione relationem in scriptis facere.

§ 3. Forbidden Methods of Collecting Alms for Charitable Purposes

220. No priest of this diocese, secular or regular, is allowed to collect contributions, personally or through others, directly or indirectly, within the limits of a district, assigned by the Ordinary to another priest, except with the express consent of that priest or with the written permission of the Bishop of the diocese. All priests, however, should readily and cheerfully help each other, when necessity and charity demand it, and the flourishing and well-to-do church should generously assist the poor and struggling one. Religious of either sex, belonging to this diocese, who wish to collect alms for institutions of charity or for other worthy purposes, must always have the written permission of the Bishop of the diocese.

221. Pastors should never grant permission to strangers, i. e., to persons not belonging to the diocese, priests or laymen, secular or religious, to collect within the limits of their parish, no matter for what charitable purpose, unless such strangers can show in writing a recommendation from their own Bishop or Superior and the written permission of the Ordinary of this diocese. A mere recommendation from their own Bishop or Superior, without the written consent from the the Bishop of this diocese, is not sufficient.

222. To protect the faithful and prevent their becoming victims of fraudulent solicitors (who appear at times even in

the garb of the cleric or in the habit of the religious, and naturally without authentic credentials), We recommend that such persons be at once reported to the Pastor, who will notify the parishioners and guard them against these artful deceivers. Catholics should remember, that only those are permitted or authorized to collect for charitable purposes, who possess the above mentioned recommendations as well as the written permission of the Pastor, in whose district they intend to collect.



CAPUT XIX.

De Quibusdam Aliis Pecuniis

§ 1. De Cathedratico

223. Cathedraticum ab omnibus parochiis, sive ex una sive ex pluribus missionibus constantibus solvendum, juxta schedulam sequentem computandum est, viz.:

a) ex locatione scamnorum vel ex pecuniis pro occupata sede perceptis (*pew rent*);

b) ex pecuniis pro ecclesiae sustentatione collectis vel per familias vel per capita (*subscriptions*);

c) ex collectis infra Officia Divina (*plate collections*);

d) ex locatione fundi vel domorum ad ecclesiam pertinentium (*rents*);

e) ex foenore percepto ex mutuo (*interest from money on deposit*);

f) ex legatis et donationibus (*legacies*).

Singulae parochiae quinque ex centum (5 percent) ex redditibus supra enumeratis, solvere tenentur. Dimidia pars summae debita per rectorem fine mensis Junii, altera vero fine mensis Decembris ad cancellariam mittatur.

§ 2. De Salario

224. "Nescitis, quoniam qui in sacrario operantur, quae de sacrario sunt edunt; et qui altari deserviunt, cum altari participant? ita et Dominus ordinavit iis, qui Evangelium

annunciant, de Evangelio vivere." (I. Cor. 9. 13-14.) Ex quo patet legem tum naturalem tum divinam existere, ut pastoribus Ecclesiae necessaria a fidelibus, quibus serviunt, suppeditentur. Huc accedit lex Ecclesiae necnon universalis mos populi christiani. Rectori ergo a sua parochia ea, quibus indiget, subministrari debent; Episcopo a dioecesi, cujus pastor est; Summo etiam Pontifici a tota Ecclesia, cujus caput est simulque fundamentum. Quod non ita intelligendum est, ut habeant necessaria solummodo ad decenter suoque statui conformiter vivendum, sed etiam ad gravia et multiplicia muneris sui onera recte ferenda.

Balt. III.
n. 273

225. Salarium et rectoris et assistentium ab Episcopo assignatum ex redditibus ecclesiae tam ordinariis quam extraordinariis generalibus hauriatur, non autem ex redditibus extraordinariis specialibus. Minore tamen quam assignata summa sacerdotes contenti sint oportet, si parochiae ex redditibus annuis statutum salarium suppeditare nequeant. Nec Episcopus nec dioecesis salarii defectum ulla lege supplere tenetur, dummodo necessaria ad honestam sustentationem ne desint: quo in casu Ordinarius, audito consultorum consilio, quod justum fuerit ordinabit. Si vero defectus necessariorum, iudicio Episcopi et consultorum, ex gravi culpa ipsius sacerdotis accadat, talis sacerdos justam querelae causam non habet.

226. Ad vitanda varia incommoda prohibemus ne rectores solutionem salarii assistentium, sororum et aliarum personarum ecclesiae inservientium, quod unoquoque mense solvere convenit, ultra tres menses protrahant. Honorarium sacerdotis qui parochi absentis vicem gerit et officia parochialia peragit, solvatur ex ipsius parochi salario.

Balt. III.
n. 281

227. Sacerdotes salarium suum, nisi id ecclesiae donare velint, tempore, quo debitum est, exigere et percipere ne negligent. Quodsi pecuniam ea ratione sibi debitam infra annum a termino, quo solvendum erat, percipere omiserint, aut saltem non exegerint per scriptum ab Ordinario vel ejus cancellario probatum, eo ipso renunciassse juri suo censetur nulloque titulo postea illam summam repetere poterunt. Nunquam sacerdotibus licet salarium non perceptum in libro computi vel in relatione annua tamquam ab ecclesia ipsis debitum inscribere.

228. Sacerdoti, qui in aliam parochiam transfertur, antequam salarium sibi debitum perceperit, successorem solvere oportet, quod infra annum illi debetur, si parochia redditus sufficientes habeat. Si autem solummodo promissa, sive sic dictae subscriptiones, ad solvendum salarium ita debitum praesto sunt, successor ex illis bona fide colligat et praedecessori tradat, quidquid opportune colligere potest. Quo facto ad nihil amplius tenetur. Si redditus ecclesiae tam tennes sint, ut salarium obtineri neque antea potuerit neque post discessum possit, sacerdos in Domino contentus sit. In quantum fieri potest, sacerdotes humeris aliorum ne imponant quod ipsis incumbit.

§ 3. De Juribus Stolae et Missarum Stipendiis

229. Quidquid a fidelibus occasione baptismi, matrimonii, funeris vel aliarum functionum sacrarum de more offertur, rectores pro cura rei domesticae (*housekeeping*) retinere possunt. Stricte prohibetur, quominus ulla stipulatio de pecunia sive ante sive post functionem solvenda intercedat, vel sacramenta denegentur, nisi pecunia solvatur. A pauperibus, qui non habent quod dent, nihil omnino accipiatur, ne sacramenta despiciantur vel pauperes ab Ecclesia alienentur. Sacerdotes assistentes vel substituti omnes oblationes occasione functionis sacrae factas superiori ecclesiae tradant, iique stricte vetantur, ne sibi quidquam ex his oblationibus adjudicent, etiamsi offerentes ex benevolentia erga sacerdotem vel tamquam donum oblationem pinguiorem se facere declarent.

230. Licite accipi potest stipendium justum seu eleemosyna ad celebrandam Missam, quam quis pro alio celebrare non tenetur; stipendium enim non datur tamquam pretium vel compensatio Missae, sed ut medium ad sustentationem ministri. Ordinarii loci est manualet Missarum stipem in sua dioecesi definire, nec sacerdoti licet ea majorem exigere. Justum stipendium pro Missa privata declaramus esse unum dollarium, pro Missa cantata quinque dollaria, pro Missa vero cantata cum funeribus quindecim dollaria, pro Missa solemni viginti quinque. Ab illis, qui sponte sua offerunt pinguius quam consuetum stipendium accipere fas est. Decet sacerdotes aliquando ex caritate gratis Sacrum offerre, Cf. can. 831

e.g., pro defunctis sociis operis *de fide propaganda* vel pro defuncto sacerdote. Valde etiam desideramus, ut sacerdotes nostri in spiritu religionis et fraternae caritatis fratrum suorum, qui in parte vineae Domini nobis demandatae laborantes pie in Christo decesserunt, reminiscantur.

§ 4. De Tempore Celebrationis Missarum Ratione Stipendii

Can. 834 231. 1) Missae pro quibus celebrandis tempus ab oblatore expresse praescriptum est, eo omnino tempore sunt celebrandae.

2) Si oblato nullum tempus pro Missarum manualium celebratione expresse praescripserit:

a) Missae pro urgenti causa oblatae quamprimum tempore utili sunt celebrandae;

b) In aliis casibus Missae sunt celebrandae intra modicum tempus pro majore vel minore Missarum numero.

S.C.C. 11 Utile tempus ad manualium Missarum obligationes implendas est mensis pro Missa una, semestre pro centum Missis, et aliud longius vel brevius temporis spatium plus minusve juxta majorem vel minorem numerum Missarum.
Maii, 1904

Can. 828 3) Tot celebrandae et applicandae sunt Missae, quot stipendia etiam exigua data et accepta fuerint.

Can. 835 4) Nemini licet tot Missarum onera per se celebrandarum recipere quibus intra annum satisfacere nequeat.

Can. 838 5) Qui habent Missarum numerum de quibus sibi liceat libere disponere, possunt eas tribuere sacerdotibus sibi acceptis, dummodo probe sibi constet eos esse omni exceptione majores vel testimonio proprii Ordinarii commendatos.

Can. 839 6) Qui Missas a fidelibus receptas aut quoquo modo suae fidei commissas aliis celebrandas tradiderint, obligatione tenentur usque dum acceptatae ab eisdem obligationis et recepti stipendii testimonium obtinuerint.

Can. 841 7) Omnes et singuli administratores causarum piarum aut quoquo modo ad Missarum onera implenda obligati, sive ecclesiastici sive laici, sub exitum cujuslibet anni, Missarum onera quibus nondum fuerit satisfactum, suis Ordinariis tradant secundum modum ab his definiendum.

§ 5. De Bonis ad Pias Causas Accipiendis

232. Clericus vel religiosus qui bona ad pias causas sive per actum inter vivos, sive ex testamento fiduciarie accepit, debet de sua fiducia Ordinarium certiozem reddere, eique omnia istiusmodi bona seu mobilia seu immobilia cum oneribus adjunctis indicare; quod si donator id expresse omnino prohibuerit, fiduciam ne acceptat. Can. 1516, 1

CAPUT XX.

De Coemeterio et Sepultura Ecclesiastica

§ 1. De Coemeterio

233. Omnis ecclesia fundum sat amplum pro coemeterio jugera habere debet. Pro parvis parochiis quattuor vel quinque sufficiunt, pro majoribus autem proportionate plura requiruntur. Parochiae in urbibus existentes, si hac de re congruunt, sive plures sive omnes conjunctae unum coemeterium possidere possunt. Ubi duae vel plures parochiae eodem coemeterio utuntur, Episcopus specialem commissionem (*Cemetery Board*) instituet et unum ex rectoribus tamquam praesidem designabit. Rectori, vel praesidi cum commissione, vera incumbit obligatio de coemeterio rite ac decenter curando, ne ob ejus conditionem sordidam et neglectam fideles justam conquerendi causam habeant neve suorum corpora in eo tumulare aversentur. Quare saltem bis in anno, tempore scilicet aestivali et autumnali, coemeteria ab herbis inutilibus penitus purgentur. Ubi opes sufficientes desint, parochiani ipsi opus coemeterium purgandi et excolendi peragant. Pecuniae ex coemeterio derivatae ipsi servando, restaurando, et ornando applicare debent. Si quid supersit, cum consensu Ordinarii in scriptis obtinendo ad caritatis vel religionis opera promovenda adhiberi potest. Balt. III.
n. 319

234. Area coemeterii dividatur in sectiones, quadras et portiones familiares (*sections, blocks, and family lots*). Una vel plures sectiones reserventur pro loculis singulis ad sepe-

Cf. can.
1209-12

liendos eos, qui portiones familiares non possident; una sectio vel pars sectionis pro iis, quibus sepultura ecclesiastica denegari debet. Indigentibus, qui fundum pro sepultura emere nequeunt, portiones familiares vel singuli loculi gratis dentur. Inter sectiones, quadras et portiones semitae conficiantur. Hae semitae inter sectiones sint latitudinis 18-30, inter quadras 5-6, inter portiones 2-3 pedum. Portiones familiares sint 20x20 pedum, ita ut dividi possint in duas partes, quarum utraque sit 20 pedum in latitudinem et 10 pedum in longitudinem. Hae divisiones in coemeterio ab aliquo geometra conficiendae sunt, qui etiam duas tabulas topographicas coemeterii delineabit, quarum una in publico conclavi (*office*) domus presbyteralis, altera in domo curatoris coemeterii palam sit suspensa. Ut sacra coemeterii indoles omnibus pateat, crux cum crucifixo in medio coemeterii erigatur tantae altitudinis, ut toti regioni mortuorum tamquam signum vitae superemineat. Circa crucem spatium sat magnum pro sepeliendis sacerdotibus et religiosis sepiatur. Antequam coemeterium solemniter benedici possit, debet ab aere alieno omnino liberum esse; sit etiam aut muro aut saltem sepe inclusum. Monumenta, quae ratione formae paganismi memoriam referunt, vel quae symbolis aut sententiis alicui societati acatholicae propriis decorantur, in coemeteriis catholicorum erigi prorsus prohibendum est. Emptoribus fundorum a rectore vel, ubi coemetreii commissio instituta est, a praeside commissionis documentum traditur continens conditiones emptionis, quibus sacrae coemeterii naturae providetur.

§ 2. De Sepultura Ecclesiastica

Cap. 203 2 235. Corpora fidelium, qui pie in Christo dormierunt, juxta ritum Ecclesiae sepelienda sunt. Nunquam cadavera comburere licet. Si quis quovis modo mandaverit ut corpus suum crematur, illicitum est hanc exsequi voluntatem; quae si adiecta fuerit contractui, testamento aut alii cuilibet actui tanquam non adiecta habeatur. Missa exsequialis juxta rubricas celebranda est neve unquam, casibus vere urgentibus exceptis, omittatur. Parvuli sepeliuntur juxta ordinem in Rituali Romano praescriptum pro infantibus. Si vero ad usum rationis jam pervenerint, ordo pro sepultura adultorum adhi-

beatur. Sermo funebris, si fiat, non infra Missam de Requie, sed post Missam habeatur, et sit potius exhortatio ad vivos, ut defunctis subveniant, quam inanis laudatio defunctorum. Funeralia diebus Dominicis et Festis, nisi ob gravem necessitatem, ne habeantur. His diebus Missa exequialis, si ritus eam permittat, dicenda est tali tempore, ut cum Missis parochialibus nullo modo concurrat. Secus solum benedictio corporis fiat, et Missa exequialis vel die praecedente vel infra biduum sequens dicatur.

236. Both clergy and laity are urged to discourage by every means in their power the extravagance, vain display, and worldly spirit so common at funerals. Any funeral that costs more than twenty per cent of the annual revenue of the family, may fairly be called extravagant. As a failure to provide spiritual solace for the dead gives evidence of a worldly spirit, mortuary cards of condolence containing promises of prayers and Masses might be sent to the home or laid on the casket. It is not allowed to have flowers in the church on the occasion of funerals.

The pastor should frequently draw attention to these regulations in his ordinary instructions and sermons so as not to be obliged to tolerate abuses at the time of the funeral itself.

237. Sacerdos corpora fidelium ad coemeterium comitur, quotiescunque non sit re vera impossibile. Si coemeterium nondum est benedictum, singula sepulcra pro sepe-liendis benedicenda sunt; quodsi sacerdos ex urgente causa corpus ad coemeterium comitari nequeat, novum sepulcrum quamprimum benedicat neve ultra unum mensem differat. Ubi coemeterium catholicum non adest, sacerdoti licet corpora fidelium ad coemeterium profanum comitari ibique adhibitis ritibus consuetis sepelire. Ubi autem coemeterium catholicum existit, nullos licet ritus adhibere ecclesiasticos in sepultura fidelium, quorum corpora in coemeterio alicujus sectae vel etiam in coemeterio profano sepeliuntur. Hujus tamen legis rigor ob conditionem, in qua fideles interdum versantur, aliquantulum mitigari debet. Quum ergo agitur de sepultura eorum, qui fuerunt ad fidem conversi quorumque propinqui acatholici fundum familiarem in alieno coemeterio habent; vel etiam de istis catholicis, qui sine ulla fraude

Cf. can. 1206

legis talem fundum familiarem in alio coemeterio acquisiverunt in eoque jam aliquos ex propria familia sepelierunt; vel etiam de militibus in coemeterio gubernii inhumandis: in his casibus licet ritus ecclesiasticos adhibere, quodcumque ob graves rationes ab Episcopo interdictum non fuerit. Quibus casibus exceptis, nonnisi cum expressa Ordinarii licentia fidelium in alieno coemeterio sepultura cum ritibus religiosus permittitur. Tumuli fidelium, qui cum permissione Ecclesiae in alienis coemeteriis sepulti sunt, pariter ac in coemeterio catholico non benedicto benedicantur.

§ 3. Sepultura Ecclesiastica Deneganda

238. Ad sepulturam ecclesiasticam non sunt admittendi
Can. 1239 qui sine baptismo decesserint.

Catechumeni qui nulla sua culpa sine baptismo moriantur, baptizatis accensendi sunt.

Omnes baptizati sepultura ecclesiastica donandi sunt, nisi eadem a jure expresse priventur.

Parvuli sine baptismo decedentes seorsim in loco non benedicto sunt sepeliendi.

Can. 1240 Ecclesiastica sepultura privantur, nisi ante mortem aliqua dederint poenitentiae signa:

1) Notorii apostatae a christiana fide, aut sectae haereticae vel schismaticae aut sectae massonicae aliisve eiusdem generis societatibus addicti;

2) Excommunicati vel interdicti post sententiam condemnatoriam vel declaratoriam;

3) Qui se ipso occiderint deliberato consilio;

4) Mortui in duello aut ex vulnere inde relato;

5) Qui mandaverint suum corpus cremationi tradi;

6) Alii peccatores publici et manifesti.

Occurrente praedictis in casibus aliquo dubio, consulatur, si tempus sinat, Ordinarius; permanente dubio, cadaver sepulturae ecclesiasticae tradatur, ita tamen ut removeatur scandalum.

Cf. can. 2339 Sponte sepulturam ecclesiasticam infidelibus, apostatis a fide, haereticis, schismaticis, aliisve sive excommunicatis sive interdictis contra praescriptum can. 1240, n. 1, donantes, interdictum ab ingressu ecclesiae Ordinario reservatum contrahunt.

239. Excluso ab ecclesiastica sepultura deneganda quoque sunt tum quaelibet Missa exsequialis, etiam anniversaria, tum alia publica officia funebria. Sodales societatum militarium gubernii vel pure civicarum, e.g., quae ad debellanda incendia institutae sunt, funera catholica insignibus suis induti comitari non prohibentur. Nunquam autem admittantur societates vel insignia religioni catholicae manifeste hostilia. Can. 1241
Can. 1233, 2

CAPUT XXI.

De Cancellaria

240. 1) To obviate the possibility of misunderstanding and error and to save time, all business must be transacted in *writing* and by mail. Personal calls may be made, should necessity demand.

2) Diocesan Collections, Cathedraticum, Deeds, Abstracts, Insurance Policies, Tax Receipts, Inventories, Conference Papers, list of Church Committee, Applications for Faculties and Marriage Dispensations, and other Official Documents, should be addressed to the Rt. Rev. Bishop, 416 West 12th Street, and all envelopes containing such official matter should be marked with the word "Chancery."

3) Parish Books (Journal, Ledger, Inventory), Vouchers and Annual Reports are to be sent to the dean of the district, between the 20th and 31st of January. The dean will forward the Annual Report to the Chancery.

4) Church funds should be deposited in the name of the church, and church buildings insured in the name of the Bishop. Checks should be made payable to the Bishop.

5) Matters of a personal or private nature should be addressed to Bishop's residence, 301 East Armour Boulevard.

6) Diocesan collections (Propagation of Faith, Holy Places, Seminary, Peter's Pence, Orphans, Washington University) should be sent in the next day (i. e. on Monday following the Sunday on which the Collection was taken up); the Cathedraticum in June and December; and the list of the Church Committee at the beginning of the year, before January 15th.

7) Pastors should apply to Chancery for faculties for priests giving missions or retreats, and Chaplains of institutions for faculties for priests giving retreats within their respective jurisdictions.

8) In *very urgent* cases a marriage dispensation may be asked by 'phone or telegram and *only from the bishop*, except in case of his absence. Whenever this method must be used the written application and ante-nuptial agreement should be mailed to the Chancery office on the same day or the following morning, so that the dispensation document can be forwarded without delay for filing.

9) Church property must be adequately protected by insurance against fire and tornado to the extent of 80 per cent of the sound value of each building and its contents.

III. Conc.
Pleno. Balt.
n. 282

10) All deeds and abstracts of title for church property should be carefully examined by experts before they are submitted to the Bishop for his approval. After his approval the deeds are to be recorded as prescribed by the civil law and then (together with abstracts) returned to the Chancery to be preserved in the diocesan archives.

III. Conc.
Plen. Balt.
n. 272

11) Each year in January, the pastor must announce to his people the receipts and expenses of the parish during the past year. Those pastors, whose parish revenues exceed one thousand dollars, should also furnish each family and the Chancery with a *printed* copy of said financial report.

12) Whenever it is necessary under the new code of Canon Law to apply for a dispensation to Rome (*pro foro externo*) the pastor should send the application to the Bishop, who affixes his seal and signature. In cases of the *internal* forum the confessor applies directly to the Sacred Penitentiary, using fictitious names.

13) The proper forms must be used in applying for dispensations and may be obtained at the Chancery office. They indicate the exact information required by law, which must accompany each application for a dispensation.



APPENDIX

APPENDIX I.

The Forty Hours' Adoration

241. As a public profession of our faith in the Holy Sacrament of the Altar no other devotion is more appropriate than the one universally known as the Forty Hours' Adoration. To adore Christ, truly, really and substantially present in the Blessed Eucharist, and also to make atonement for the coldness and indifference of lukewarm christians, and for the many outrages and insults to Jesus in the Tabernacle by heartless infidels—such is the twofold purpose of the Forty Hours. Our Sovereign Pontiffs have never ceased to encourage this devotion by enriching it with special indulgences since its institution.

Balt. II.
n. 376;
S. R. C.,
Jan. 12, 1878
and May 11,
1878

It is ordered that the Forty Hours' Adoration be introduced and faithfully observed each year in every parish of the diocese. In cities and towns having two or more churches the Exposition should be held in succession rather than on the same days. A list of certain parishes with their respective dates for the Forty Hours is published, and the dates assigned should be faithfully adhered to and should not be changed without the knowledge and consent of the Ordinary. Pastors of churches not listed are required to inform Us in writing of the dates they have selected for the Devotion for their congregations.

The following special directions are to be carefully observed in all the parishes during the Forty Hours, viz.:

During the whole period of the Exposition the Blessed Sacrament should at no time be without adorers. Rectors will assign a special hour of adoration for the school children, sodalities, societies or families of their parishes. The sanctuary is intended for the priests who, during the hour of

adoration, wear surplice and stole. Servers or acolytes in cassock and surplice may also kneel in the sanctuary, but the laity should kneel outside.

At least twelve wax candles must be kept burning during the Exposition.

The neighboring priests should assist the pastor during the Forty Hours and strive to promote this Devotion for their own spiritual benefit as well as that of the people.

As a rule the sermons should be short, and the Holy Eucharist should be the subject of the sermons and instructions during the continuance of the Devotion. The preacher should be vested in surplice, without stole and biretta. During the sermon the Blessed Sacrament should be hidden by a small banner or veil of white silk.

At the Altar of Exposition only the Mass of Exposition and the Mass of Reposition should be celebrated, unless there is no other suitable altar in the church.

Holy Communion should not be distributed from the altar of Exposition except where necessity demands it. Hence the ciborium should be removed from the high altar to another altar, and be brought back at the close of the Devotion.

The altar bell should not be rung during the time of the Exposition.

The Blessed Sacrament is exposed for adoration for three days and during the hours of the day only. During the night it should be reposed in the tabernacle.

The Masses of Exposition, pro Pace and Reposition should be solemn Masses or, if there is only one priest, at least *Missae cantatae*.

The Procession within the church should not be omitted, except when the church is too small.

The Exposition may be extended until the evening of the day on which the Mass of Reposition was celebrated.

On the mornings of the second and third days the priest, vested with surplice or alb and white stole, exposes the Blessed Sacrament with incensation. In the evening Benediction of the Blessed Sacrament may be given.

The altars, particularly the altar of Exposition, should be tastefully adorned. On the occasion of the Forty Hours' Adoration undue economy is not commendable. The faithful should be invited to donate flowers and candles, or contribute otherwise for a proper decoration.

242. Indulgences: A Plenary Indulgence is granted to all who go to confession, receive Holy Communion, visit the church in which the Blessed Sacrament is exposed on one of the three days of Exposition, and pray for the intention of the Holy Father.

S.C.S.Off.,
Sect. de
Indulg.,
22 Jan. 1914

A Partial Indulgence of ten years and ten quarantines is granted as often as the church is visited and a short time is spent in prayer. Sorrow for sins, with the firm resolve of going to confession, is necessary to gain this indulgence.

N.B.—For more detailed regulations and other necessary information see *Manual of the Forty Hours' Adoration*, published by the American Ecclesiastical Review. We especially recommend this manual to the priests of this diocese.

The time of the Forty Hours' Adoration is also most suitable for the reading of the decree "*Quam Singulari*."



APPENDIX II.

The Defects of most Frequent Occurrence in the Celebration of the Holy Sacrifice of the Mass

243. 1) The priest, before commencing Mass, should wash his hands, and then mark the places of the Missal in the sacristy. The server should carry the Missal when he goes with the priest to the altar, and bring it back to the sacristy after Mass.

2) The celebrant should wash his hands *before* arranging the chalice. He should prepare the chalice himself, and not the sacristan.

3) The corporal should always be kept in the burse, except when in use.

4) It is not becoming to place articles, such as berretta, handkerchief, spectacles, on the chalice. It is also indecorous to put irrelevant articles on the altar, particularly a handkerchief.

5) The priest, before vesting for Mass, in making the sign of the cross, should not hold the amice in his hand.

6) The right sleeve of the alb should be put on before the left. The right extremity of the amice and stole should be crossed over the left one.

7) If the handkerchief be fastened to the cincture, care should be taken to conceal it under the chasuble. Alb, cincture and chasuble should not be kissed before they are put on.

8) The celebrant or any other sacred minister, while wearing the vestments, should not walk about in the sanctuary or in the sacristy. If anything be needed, he should send one of the acolytes, or some other attendant, for the article.

9) The chalice should be carried on a level with the breast, with the right hand resting on the burse; and the chalice should be concealed from the people by the veil.

10) The berretta must be worn in going to the altar; also in the choir, except when the Blessed Sacrament is exposed. It is advisable to have one or two berrettas in the sacristy for the use of strangers.

11) The priest, vested for Mass, should bless himself with holy water before leaving the sacristy.

12) Should he happen to pass before the main altar, he ought to make a profound inclination; and a genuflection if he passes before the Blessed Sacrament in the Tabernacle. He should not, in either case, take off the berretta. If, however, he has to pass the Blessed Sacrament, while exposed, or at the elevation of the Mass, or while Holy Communion is being given, he should first genuflect on both knees, then take off his berretta, holding it by his side and not resting it on the chalice, and adore the Blessed Sacrament; after this, before rising, he should again put on the berretta, and then go to the altar at which he is to say Mass.

13) It is wrong for either priest or server to begin a versicle or response before the preceding is entirely finished. The

same remark applies to the prayers, recited alternately by priest and people, such as the Beads, the Litanies, etc.

14) Where the rubrics prescribe that the priest should kiss the altar, it ought to be done by bowing down directly without drawing or leaning to one side. The lips must actually touch the altar.

15) Words and ceremonies should be joined together, or follow each other in the order prescribed by the rubrics. The *Kyrie*, e. g., should be recited after the priest has reached the middle of the altar, and not while he is going from the Missal to the middle.

16) *Oremus* should be pronounced with the accent on the second syllable, and without lengthening out the first, as if it were written *O-o-remus*.

17) The priest, in turning to the people to say *Dominus vobiscum*, should join his hands while his face is still towards the altar.

18) The hands should not touch the altar while the *Munda cor meum* and *Sanctus* are being said. Whenever the hands are to be placed on the altar, the whole palm should rest on it, and not the fingers only.

19) In reading the first and the last Gospel, the face should be partially turned toward the Gospel side. Having said the *Dominus vobiscum*, the priests disjoins his hands, and then placing his left hand extended on the Missal, with the thumb of his right makes the cross at the commencement of the Gospel he is to read, while saying *Sequentia* or *Initium Sancti Evangelii*. Then he forms a cross with the same thumb on his forehead, lips and breast, holding the left hand on his breast, and not on the Missal.

20) Inclinations and genuflections to be made while reading the Gospel should be made toward the Missal, and not toward the crucifix.

21) In making the oblation of the host, the thumb, index and middle fingers should be placed around the edge of the paten, and the remaining fingers beneath it, as if supporting it. The priest should first raise his eyes to the crucifix and then, immediately lowering them and fixing them on the host, say the *Suscipe, sancte Pater*. When making the oblation of the chalice, his eyes should be turned toward the crucifix.

22) He should wipe the chalice, not while going to the Epistle side, but only after reaching there. He should not rub the chalice hard or rapidly, but wipe it gently.

23) During the oblations he should hold the paten at the height of his breast, and the chalice in such a manner that the top of it is not higher than his eyes.

24) When reciting the *Suscipe, sancta Trinitas*, or the prayers before the Communion, or any other prayer which should be said inclined toward the altar, he should not bow the head lower at the name of Jesus when it occurs in the prayers.

25) In making the sign of the cross over the chalice and host together, the lines should all be on one level, the hand fully extended and moved evenly.

26) *Orate, fratres* is to be said *voce mediocri* and not *elata*; the rest, *sub secreto*. Immediately after the priest has said *Orate, fratres*, he should turn toward the altar and recite *Ut meum ac vestrum, etc.*

27) When the hands are to be extended, as during the Prayers and the Preface, the palms should be facing and parallel, the fingers touching each other and pointing upwards. The hands should not be raised higher than the shoulders, and not brought beyond the limits of the body.

28) At the *Sanctus* the priest should not strike his breast, nor rest his hands on the altar.

29) Whenever the sign of the cross is to be made, the hands ought first to be joined and then separated.

30) Whenever the right hand is occupied in performing any act, the left must not be kept suspended; it should be laid either on the breast, the altar, or the Missal, as prescribed by the rubrics, according to the different objects with which the right hand is engaged.

31) It is very unbecoming, in any part of the Mass, to wet the thumb or fingers with the mouth, in order to turn the leaves of the Missal.

32) At the *Hanc igitur oblationem*, the thumbs should not be under, but above the palms of the hands, and the right thumb crossed over the left. The hands must not touch the pall.

33) At the *Qui pridie* the fingers are to be purified near the border and not near the middle of the corporal.

34) At the consecration the priest should not rest the left arm on the altar so as to lean to one side, nor pronounce the words of consecration violently or directly toward the host, so as to cause the breath to strike against it. The host should not be held too near the mouth, nor the chalice in such a manner as to breathe into it.

35) For the consecration the host should be raised from the corporal with the thumbs and index fingers, and the remaining fingers should be extended and not folded against the palm of the hand. While pronouncing the words of consecration, the elbows should rest on the edge of the altar; the hands must not be placed on the corporal. When consecrating the chalice, it should be held a little raised from the corporal, and not allowed to rest on it.

36) At the *Supplices te rogamus* the hands must not rest on the top of the altar, but only the third fingers of the hands should be placed on the top and the little fingers against the edge of the altar. This rule is to be observed whenever in any part of the Mass the hands, while joined, should rest on the altar.

37) After kissing the paten at the *Libera nos* it should not be wiped again.

38) In purifying the fingers over the chalice they ought not to be rubbed against the edge of the chalice.

39) At the *Domine, non sum dignus* the priest should not lean his arms on the altar, much less bend over to the left side, but stand in the middle *parum inclinatus*, and directly toward the cross.

40) In making the sign of the cross with the host it ought not to be moved out of the circumference of the paten, nor raised higher than the eyes.

41) In receiving the first ablution the chalice must not be placed on the altar, but held over it, and within the edge of the *mensa*. Almost any server who can reach the Missal can also bring the cruet up to the chalice when held over the altar. For the second ablution the chalice should be placed on the altar, and not held *extra mensam*.

42) Before folding the corporal the chalice should be placed toward the Gospel side, and not held in the left hand.

43) At Low Mass the celebrant, after having entirely finished the prayer, should himself close the Missal. The open side of the book should be turned toward the Tabernacle.

44) In reciting the prayers after Mass the priest must not hold the chalice in his hands, but leave it on the altar. After he has recited the prayers he should go up to the altar to get it.

45) He should put on the berretta *after* he has made the genuflection or reverence at the foot of the altar, and wear it until after he has made the reverence to the crucifix in the sacristy.

46) In taking off the vestments he should follow the contrary order from that observed in vesting. In removing the alb, he draws off the left sleeve first, then passes the alb over his head, and lastly draws off the right sleeve.

47) He should always make his thanksgiving, even if he intends going to the confessional. It is a laudable practice to make the thanksgiving in the sanctuary, in the presence of the people.



APPENDIX III.

Ceremonies for the Reception of a Bishop and for Confirmation

§ 1. RECEPTION OF THE BISHOP

244. Prepare before the altar a prie-dieu for the Bishop and in the vestibule a small rug and cushion.

If Bishop is escorted from parish house observe the following order:

- a) Confraternity, or men of the parish.
- b) Cross-Bearer between two acolytes with lighted candles.
- c) Clergy in cassock, surplice and berretta.
- d) Pastor in surplice, white stole and cope.
- e) Bishop.

During the procession the *Benedictus* is sung or recited.

Server with small crucifix on salver, bearer of holy water on his right and thurifer on his left, remain in vestibule to await procession.

In vestibule cross-bearer turns towards the Bishop, who kneels on the cushion. The Pastor takes small crucifix from salver and presents it to the Bishop, to kiss. Bishop rises. Pastor gives him sprinkle (with oscula). Bishop puts incense in thurible and blesses it. (Pastor ministering with oscula, saying: *Benedicite, Reverendissime Pater*). Pastor incenses the Bishop (three swings). Then servers with crucifix, holy water and thurible, followed by cross-bearer, etc., go in procession to high altar.

During procession *Ecce Sacerdos* is sung.

At high altar cross-bearer places cross against wall on gospel side. Bishop kneels on prie-dieu and others go to their places and kneel. Servers with sprinkle, holy water and thurible go to sacristy. Acolytes place candle sticks on credence.

Pastor ascends platform at epistle corner and facing gospel side, recites:

V) *Protector noster aspice Deus.*

R) *Et respice in faciem Christi tui.*

V) *Salvum fac servum tuum.*

R) *Deus meus sperantem in te.*

V) *Mitte ei, Domine, auxilium de Sancto.*

R) *Et de Sion tuere eum.*

V) *Nihil proficiat inimicus in eo.*

R) *Et filius iniquitatis non apponat nocere ei.*

V) *Domine exaudi orationem meam.*

R) *Et clamor meus ad te veniat.*

V) *Dominus vobiscum.*

R) *Et cum spiritu tuo.*

Oremus. Deus, humilium visitator, qui eos paterna dilectione consolaris, praetende societati nostrae gratiam tuam; ut per eos, in quibus habitas, tuum in nobis sentiamus adventum. Per Christum Dominum nostrum. R) Amen.

Bishop gives blessing.

If Mass is celebrated, it should be the Mass of the day.

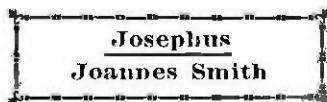
§ 2. CONFIRMATION

245 I. Preparations:

- 1) **At the High Altar:** Six lighted wax candles. Flowers. White cope, stole and amice.
Mitre at gospel side. Crozier near gospel corner.
- 2) **In the Sanctuary:** prie-dieu for Bishop.
- 3) **On the credence table:** Pontificale, Holy Chrism, Bugia with lighted wax candle, slices of bread and lemon on a dish, ewer with water, basin and towel, cotton in small balls on tray, empty vessel for cotton used.

Those to be confirmed and sponsors occupy special pews, males on the epistle side and females on the gospel side. Person to be confirmed has card in hand. Cards should be of uniform size, with confirmation name (underscored) and below baptism and family name for entry in Register.

viz:



II. Function.

After sermon Bishop washes his hands. Mitre is removed. Book-bearer and candle-bearer come before the Bishop. Then: *Spiritus Sanctus superveniat in vos, etc.* After prayer *Adimple eos, etc.*, the Bishop receives mitre and crozier. Then candidates come (first the males) to the Communion rail where they kneel. Bishop begins at the epistle side.

Holy Chrism is held by a priest on the Bishop's right (holds chrism in right hand, with left he raises cope). The priest at the Bishop's left wipes with cotton the foreheads of those anointed. To the right of priest holding chrism walks another priest who reads distinctly the confirmation name of each candidate.

When all have been confirmed, Bishop puts aside the crozier, uses bread and lemon to cleanse oil from his thumb, then washes and dries his hands. Meanwhile antiphon *Confirma hoc Deus, etc.* is sung by the choir or recited by the

clergy. Mitre is taken off. All who have been confirmed, kneel. Turned toward the altar Bishop says: *Ostende, etc.* Then taking his crozier and turning towards those who have been confirmed, the Bishop (without mitre) blesses them.

The Bishop with mitre and staff instructs the sponsors and those confirmed and recites with them the *Credo*, *Pater noster* and *Ave Maria*.

N.B.—After the ceremony the cotton which has been used should be burned, and the ashes, the crumbs of bread, and the lemon with the water used to wash the Bishop's hands should be deposited in the sacarium.

Whilst the Bishop is confirming, the sponsor keeps his right hand on the right shoulder of the candidate.



APPENDIX IV.

246. Formula for a Last Will.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

*I, the undersigned,.....
of.....in the County of.....
in the State of Missouri, declare, and publish the following as,
and for*

My Last Will and Testament

Hereby revoking all other Last Wills that I may have made previously:

*1) I give, devise, and bequeath all of the estate, property and effects whatsoever and wherever situated, both real and personal, which I may own or to which I may be entitled, or which I may have power to dispose of at my decease unto.....
.....
of the County of.....State of Missouri absolutely.*

*2) I nominate and appoint.....
of.....
sole Executor of this, my Last Will and Testament.*

In witness whereof, I have hereunto set my hand this . . . day of

..... 19

*The foregoing instrument was subscribed by the said
in our presence, and acknowledged by him to each of us, and in
presence of each other, as his Last Will and Testament, and at
his request, and in his presence, and in the presence of each
other, we have signed our names as witnesses hereto, and have
written opposite our names our respective places of residence.*

(Witnesses)

(Place of Residence)

.....
.....
.....
.....

.....
.....
.....
.....

APPENDIX V.

247. Corporate Titles of religious institutions in the diocese of Kansas City.

Kansas City.

“St. Joseph’s Orphan Home for Girls.”

“House of The Little Sisters of the Poor.”

“House of the Good Shepherd.”

“The Kansas City Boys’ Orphan Home.”

“St. Anthony’s Home for Infants.”

Nevada.

“Sisters of St. Francis of the Perpetual Adoration.”



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